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# Asiatic Scenes



FOR

*FAMILY-ATTITUDE TRAVELLERS.*

J. HARRIS AND SON,

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

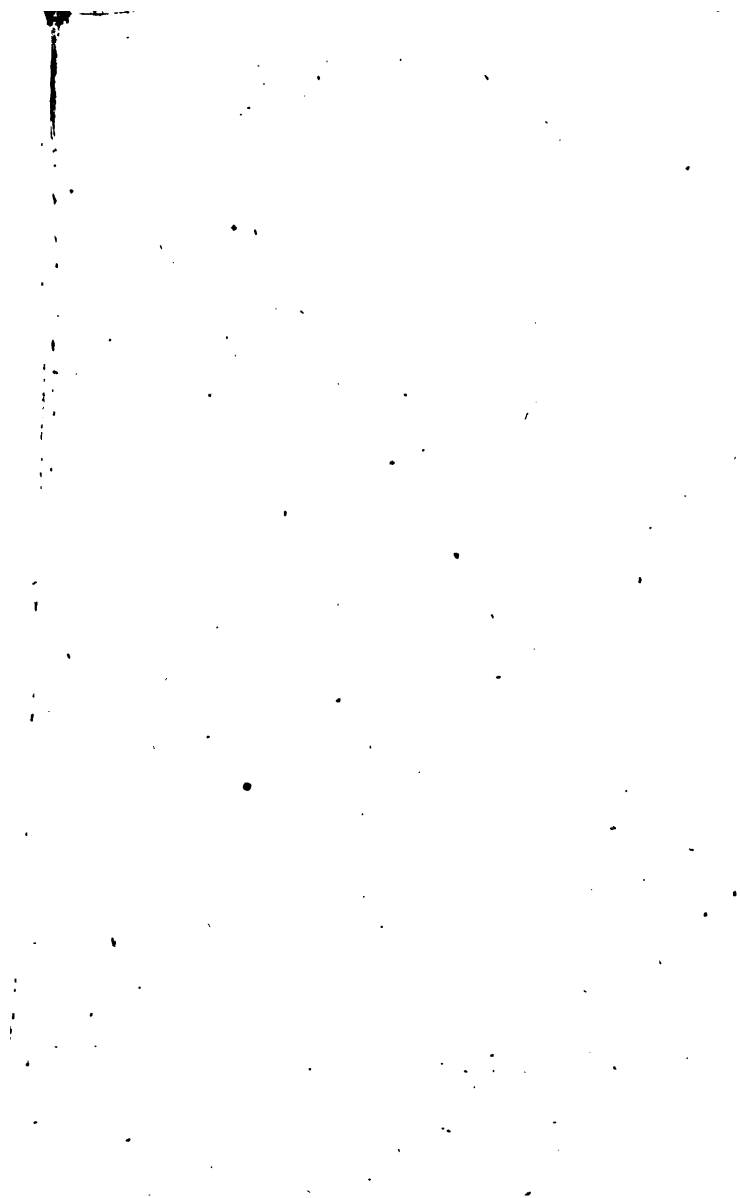
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Bought from H. Boyle use 525/27.

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Map: atlas used

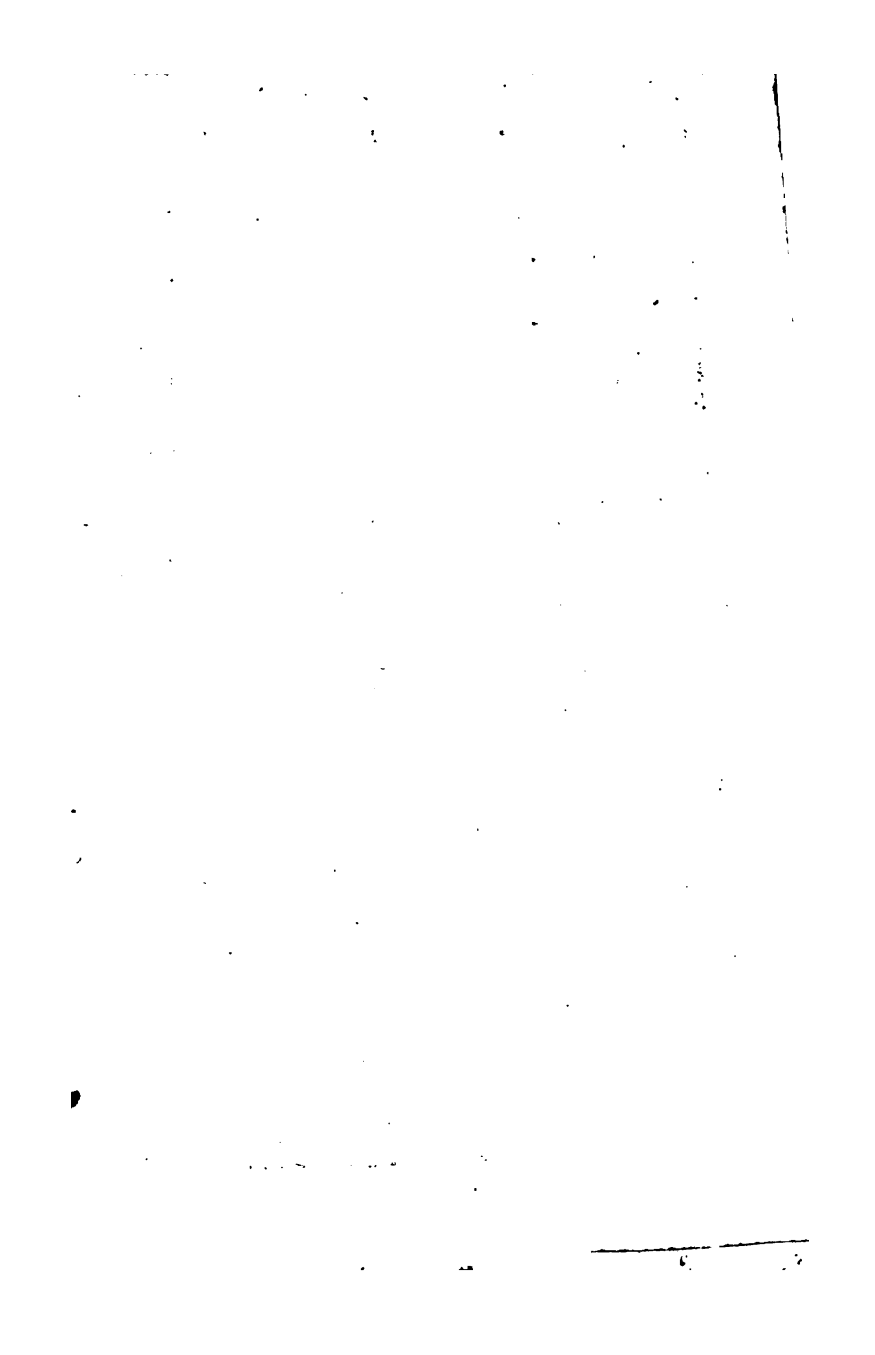




## **Scenes in Asia.**

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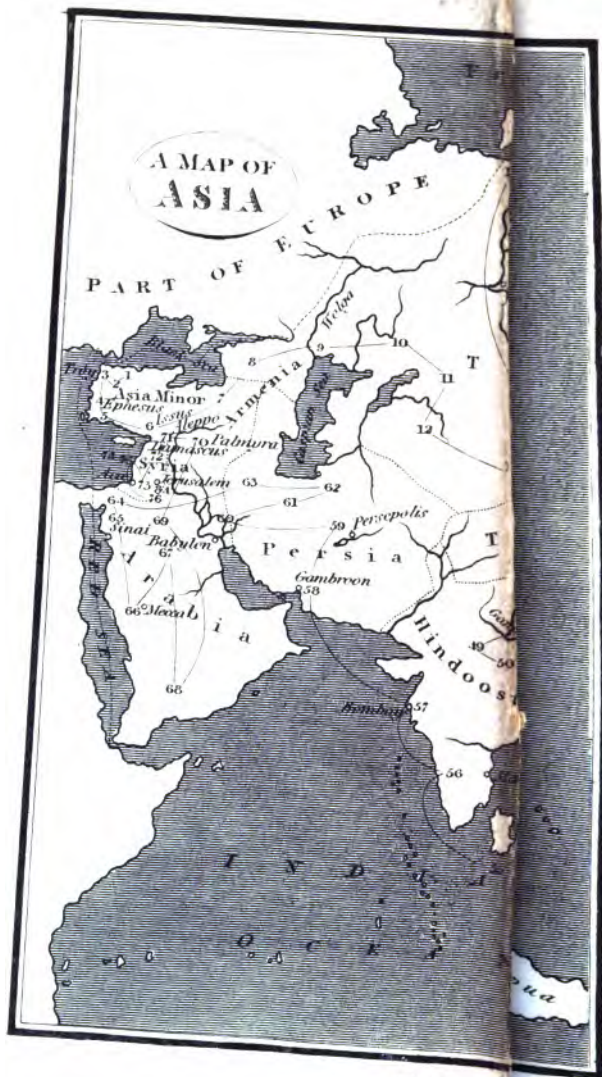
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# A MAP OF ASIA

PART OF EUROPE



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**SCENES IN ASIA,**  
**FOR THE**  
**AMUSEMENT AND INSTRUCTION**  
**OF LITTLE**  
**TARRY-AT-HOME TRAVELLERS.**

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**By THE REV. ISAAC TAYLOR,**  
**AUTHOR OF SCENES IN EUROPE.**

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*SECOND EDITION.*



**LONDON:**  
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**CORNER OF ST. PAUL'S CHURCH-YARD.**  
**1 821.**



## INTRODUCTION.

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A GOING, a going, we 'll set off in style,  
The wonders of Asia to see ;  
We 'll take our farewell of Old England awhile,  
And give a good jump o'er the sea.

O'er Europe we've wandered, so won't go again,  
But skip to the Black Sea in haste ;  
Or Constantinople, not there to remain,  
But get into Asia quite fast.

Now, look at the Map, and find out ev'ry place,  
The journey is mark'd this to' show :  
'Twill hinder ! but as you're not running a race,  
You will understand better, you know.

I wish you to laugh, and be merry, 'tis true ;

But hope you will also be wise.

May this book make you better, I say ; and don't you ?

O yes, if instruction you prize.

The people who *travell'd* here time after time,

Endur'd much fatigue and much pain :

They bore all the labour through every clime ;

You *read*, and the benefit gain.

But read with attention,—desire to improve,

And all about Asia to know :

Then travel in quiet, you've no need to move,

Nor out of your parlour to go.

Whene'er you are weary, then lay the book by,

To-morrow you'll read a bit more :

You'll stop in your journey safe, healthy, and dry ;

What trav'lers e'er did so before ?

You know not their dangers : their carriage breaks  
down,

They walk through the merciless storm ;

Or perhaps they are plunder'd when far from a  
town,—

But you are both happy and warm.

And this comes with reading ; you find in a book

Much knowledge, amusement, and joy.

How stupid and silly I think you would look,

If you could not read, you great boy !

A half-penny picture would then do for you,

Great A, with a dog, and a cat,

To need to spend money for volumes all new,

Gilt, letter'd, well bound, and all that.

Let let your young brothers and sisters all see,

Although they can't read, they're so small ;

And tell them what every picture may be ;

You know, and can tell it them all.

And when over Asia you've wandered awhile,

'Mid nations half savage and rude,

We'll find something else, that shall cause you to  
smile ;

I mean, if I hear that you're good !



## SCENES IN ASIA.

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### ASIA MINOR. I.

Do not you say that Constantinople is the capital of Turkey in Europe, and that it is placed on the eastern edge, just where it touches Asia, south of the Black Sea? Well then, as part of Europe is included in this map of Asia, look for Constantinople at the top of it, towards the left hand. O! here it is—we are to set out from thence on our journey.

Now we just cross this arm of the sea, called the Straits of the Dardanelles, and get into that part of Asia which is called Asia Minor. This is a large peninsula, south of the Black



Sea, and washed on the lower part by the Mediterranean. It was once the seat of famous cities and powerful kingdoms; but it is now completely under the dominion of the Turks, who ruin every thing, by their superstition, their ignorance, and their want of taste.

### 1. *Turkish Caravan.*

These realms, once so populous, so well governed and prosperous, are now in many parts infested by banditti, who rob and murder all whom they can overcome: so that travellers generally join together in considerable numbers, that they may defend one another; such a company is called a caravan. Once a year, especially, a very large company of pilgrims go to Mecca, to pay their devotions at the tomb of Mahomet, whom the Mussulmen esteem as the great Prophet.

This caravan is frequently composed of forty thousand, or even seventy thousand people; including pilgrims, merchants, servants, and soldiers. A commander is always appointed, and they march with considerable regularity. The merchandise is usually carried

on camels, of which nine or ten thousand are sometimes attached to one caravan.

## 2. *Turks destroying Works of Art.*

It has been said that the Turks destroy and ruin every thing, in consequence of their ignorance and want of taste. As a proof of this, nothing is more common than for them to pull down the most beautiful remains of Grecian baths or temples, merely for the stones, to build some wall or despicable house, in which is often seen a column set wrong end upwards, with the capital somewhere else : and elegant figures placed with their heads downwards. They discover no charms in the most exquisite pieces of sculpture, but often saw asunder the finest statues, merely to burn into lime the marble of which they are made.

When gentlemen travel in Asia, and eagerly search for such monuments of antiquity, the Turks always suppose they are seeking hidden treasures ; as they cannot conceive any value in statues, however admirable the workmanship ; and if they sometimes sell one for a great deal of

money, they laugh, to think how foolish Europeans are to buy them.

Ah cease, barbarians, to destroy  
Beauties ye know not to enjoy !  
Have ye no pleasure when ye see  
Such grace and beauteous symmetry ?  
Had Phidias, who with skill so great  
That statue form'd, foreseen its fate ;  
How had his soul been quite unmann'd,  
His chisel dropping from his hand !  
Ye laugh, but still destroy, and show  
From ignorance what mischiefs flow.

3. *Troy. Achilles dragging the dead  
Body of Hector.*

Homer was one of the most ancient Greek poets, and surpassed them all in the excellence of his compositions. One of his principal poems is called the Iliad, because it relates to the story of the Greek nations besieging Ilium, or Troy, for ten years.—It was by a cunning contrivance the Greeks entered Troy. They made a large wooden horse, and filled the inside with armed



# Asia Minor I.



*By the artist, J. H. Harris, owner of the "Pencil."*

soldiers : then feigning a retreat, they left the horse in their camp. The unsuspecting Trojans drew it into the city, and at night, when all was still, the men in the inside of the hollow horse let themselves out ; set fire to Troy ; broke down the gates, and let in the Grecian army, which was all in readiness to rush into the town.

Achilles was one of the greatest commanders among the Grecians ; he fought and slew Hector, son of Priam, the king of Troy ; and, according to the savage customs of those times, he fastened the dead body of Hector to his chariot, and dragged him round the city, in sight of his agonized father, mother, and fellow citizens ; for whom he had fought, and in whose defence he was slain.

Homer lived 900 years before our Saviour was born : he was a poor blind man, and used to go about from place to place singing his verses, and making them as he went along.

## ASIA MINOR. II.

4. *Temple of Diana at Ephesus.*

The idolatrous rites of the ancients were sometimes performed in caves, and sometimes celebrated in temples; as fancy, or priestcraft, or superstition, happened to dictate. One of the most famous edifices erected for this purpose was the Temple of Diana, at Ephesus; accounted for its grandeur one of the Seven Wonders of the World.

The statue of the goddess was very peculiar; it was intended to represent NATURE, as nourishing and sustaining all creatures. She had therefore many breasts, to show how abundantly nature supplies all: and the lower parts of the statue were covered with the heads of different animals; stags, oxen, sheep, &c. down to the lowest and least, as all partake of her bounty.

It was thus that the ignorant heathens, who had no revelation to teach them better, stopped

short at what they called *nature* ; and did not discover the God of nature, who formed all these creatures by his power, and who alone sustains them by his bounteous providence.

It was on account of this goddess, that the Ephesians raised a tumult against St. Paul, when he preached concerning our Saviour, and the doctrine of the resurrection ; as recorded in the New Testament, Acts, chap. 19.

### 5. *Caravanserai.*

There are no inns like ours in the Eastern countries. In most parts of England we can obtain accommodation at a good inn ; but travellers in the Turkish dominions find, at certain stages, large buildings erected by public or private bounty, called *caravanserais*. These usually consist of a square court, surrounded with chambers, behind which are stables for the cattle. These chambers seldom contain any sort of furniture ; but travellers must bring with them mats for sleeping, cooking utensils, and provisions of all sorts. A few, indeed, situated in



towns or places of considerable traffic, have persons living in them, who supply the more necessary articles wanted by visitors.

A large gateway forms the entrance, and a fountain is commonly placed in the midst of the court. Those who arrive first take possession, and keep it, although they happen to be of the lowest order of the people. Very frequently, in places which are not often used, the walls are not only bare, but the rooms abound with vermin, besides spiders, and insects of all sorts.

Such a building as this, in the city of Bethlehem, was the inn where Joseph and Mary could find no room; every apartment being occupied. They were therefore obliged to put up with the place intended for the cattle. There was the Saviour of mankind born; beginning his life in a humble manner indeed.

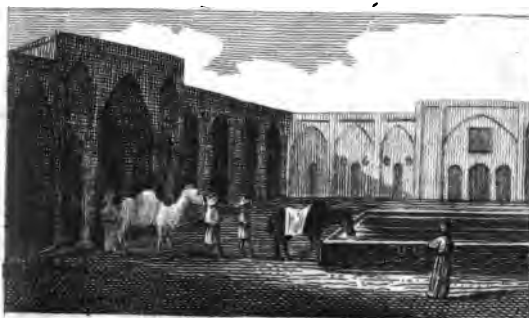
### 6. *Battle of Issus.*

In travelling it is peculiarly interesting to observe the spots where any thing remarkable in ancient history has happened. We come now to

# Asia Minor 2.



4



5



6



Issus, or the plain of Troy, a place rendered famous by a great battle, in which Alexander defeated Darius, the Persian king.

Xerxes, a former king of Persia, had invaded Greece, in order to subdue the country ; but his vast army was greatly reduced in number, and he was himself compelled to recross the sea in an open boat. War continued with little intermission, for above a hundred years afterwards. At last, Alexander, king of Macedon, being appointed general of the Greeks against the Persians, then governed by Darius, crossed the Hellespont into Asia Minor, with only thirty-two thousand foot and five thousand horse. With this small army he defeated six hundred thousand Persians, at the river Granicus. They again assembled four hundred thousand foot and one hundred thousand horse, to oppose him near the town of Issus ; but were again defeated, with the loss of one hundred and twenty thousand men. Although they fought again, yet Alexander gained such reputation as a conqueror by this battle, that nothing could withstand his entrance into Asia. Darius was treacherously slain by one of his own officers ;

and Alexander ruled over all his dominions, till at length he died at Babylon, of a surfeit in drinking, at the early age of thirty-two.

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## ARMENIA.

### *7. Bashkir Man and Circassian Woman.*

All nations think their own form the most beautiful; yet the difference between these forms is so great, that they cannot all be handsome. Any unprejudiced eye will call one ugly, and the other pleasing. The Bashkir Man and Circassian Woman are very near neighbours, though so extremely different in appearance. But the worst part of the matter is not the mere absence of beauty; there is evidently a brutality of character marked in the countenance of the Bashkir, which gives us disgust. When a face is deficient in charms, it may nevertheless be interesting by goodness, and intelligence, and feeling, beaming in it.

Tell me not of red and white  
Constituting beauty ;  
Or a form genteel and slight—  
I enquire for duty.

Handsome is that handsome does,  
Is a good old saying,  
Features plain may please us thus,  
Nor need fear decaying.

Those who think themselves so fair,  
So genteel and pretty,  
If they show not virtues rare,  
Get not praise, but pity.

Let the ordinary, plain,  
Strive the more at goodness ;  
Lovelier than the beauty vain,  
Showing pride and rudeness.

Those who fancy they possess  
More than what is common,  
Should exceed in thankfulness ;  
Be it man or woman.

Every good 's a talent given,  
Let us wisely use it ;  
We must give account to Heaven,  
If we dare abuse it.

8. *Circassians selling their Daughters.*

Beauty has its disadvantages, as it occasions many temptations, and often proves the ruin, as to moral character, of those who possess it. We see this in our own country. But the consequence of it in Circassia almost exceeds our belief; as even parents themselves are in the habit of selling their daughters to travelling merchants, who purchase them for the Turks. Where are their natural feelings as fathers and mothers? How can they part with their own offspring, never to see them again?

Papa, I know you love your child,  
I'm sure you would not sell me,  
Nor send me off to people wild ;—  
Now would you, father? tell me.

I ne'er should sit upon your knee,  
Nor have your loving kisses,  
Nor e'er again your house should see,  
Nor live like other misses.

From *you*, Mamma, I *could not* go,  
I know you would not send me ;





7



8



9







I could not, would not, leave you so ;  
 You would yourself defend me.

But O ! how thankful should I be,  
 That I have such protection ;  
 Whilst I love you, and you love me  
 With undisguis'd affection.

### 9. *Astracan.*

Now look for the Caspian Sea, which is a large lake on the north of Persia, entirely surrounded by land. It is nearly seven hundred miles long, and above two hundred and fifty broad. About fifty miles before the river Wolga (which flows on the eastern side of Russia) enters this sea, we find the city of Astracan; which is of considerable size, and contains seventy thousand inhabitants. It was once the centre of all the commerce from India, Persia, and Arabia, to Europe; but since ships have gone round the Cape of Good Hope, those eastern commodities are obtained much easier and cheaper than by land carriage. However, even at present, Astracan carries on a considerable trade; especially with Persia.

## TARTARY. I.

Tartary is a term which applies to a vast extent of country, forming the upper and middle part of Asia, from Russia to China. It is not under one government ; but is inhabited by several nations, quite distinct from each other. Two of them are commonly denominated from their situation—as Western Tartary, principally subject to Russia ; and Eastern Tartary, which has been conquered by the Chinese : while the regions in the middle are more separated, and the country is called Independent Tartary. Jenghis Khan, a warlike chief, united several tribes under his dominion, and invaded India and China ; he died in 1227, and the power of the Tartars ceased. The country to a great extent consists of flat plains, called Steppes. The Tartars have no settled habitation, but wander over these immense plains, with their tents, cattle, &c. as change of season or want of provision may lead them.

### 10. *Tartar Repast.*

Wandering tribes seldom excel in arts, or abound in delicacies; they are obliged to make many shifts for want of accommodations, which nothing but a fixed habitation, or a city, can supply.

A repast as described by an eminent traveller, consisted of a sheep just killed, part of which was roasted and part boiled. They first filled the kettle more than half full of water, then put in several ounces of millet flour, stirring the whole till it began to simmer. Then they broke into it a quantity of cheese, made of mares' milk, stirring it about, till it was quite stiff.

Travellers who are very hungry may possibly like this mess, but we certainly think our own cookery much better.

### 11. *Tartars catching a Horse.*

The Tartars are some of the most admirable horsemen in the world; and well they may be,

for they are always on horseback. They have great hunting-matches, where a number of horsemen form a circle of several miles in extent, and by all pressing towards one centre, the game is driven closer and closer, till, being inclosed, they come within reach of the spears and arrows of the hunters.

In the vast plains of the country, there are considerable herds of very fine horses. When a young Tartar wishes to obtain one, he mounts his own steed, and takes with him a long pole with a cord at the end of it, tied in a slipping noose. He rides into the middle of the herd of horses, fixes on one he likes, and pursues him through all his turnings, till he can get the noose over him ; he then soon stops him, and detains his prisoner. It is easy to see that this requires very great dexterity in the horseman, especially as he has no saddle, but keeps his balance, however swift his pace may be.

### 12. *Fitting on a new Coat.*

What is that wide thing the man has got on his back ? It is the skin, just taken off that dead





Tartary 2.

13



14



15



Published by J. Smith, at the Horse, corner of St. Dun's

horse. The female tailor is going to make him a coat of it ; so she fits it to the shape of his body, cuts a round place for his neck, and holes for his arms, closing all in front. When she has finished cutting it out, she will begin to sew the pieces together ; and in about two hours he will have a nice new bay coat, which will last him a long time. Its being raw, and wet, and stiff, he does not mind, and by continual use it will become tanned. It fits closely, you may be sure, and is very strong.

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## TARTARY. II.

### 13. *Tartar Funeral of a Chieftain.*

Many of the Tartar tribes burn their dead ; they then bury their ashes on the top of some elevated ground, and raise a great heap of stones over the grave. The country is full of such funereal hillocks.

The greater part of the wild and uncultivated tribes, however, bury their dead ; and in order

that their friends may not want in the other world, the comforts they enjoyed when living, they bury such things with them as they suppose will be particularly useful. Hence, the best horse of a Tartar chief is invariably deposited in the same grave with its master, together with the weapons and utensils of the deceased.

A future state beyond the grave  
All nations seem to know,  
And wish themselves and friends to have  
Delights whene'er they go.

But how mistaken are their views  
Of what that state must be ;  
Expecting there such things to use,  
As here may needful be.

Yet what, alas ! can we expect  
Poor heathen tribes to say ?  
They have no Bible to direct,  
No guide to point the way.

#### 14. *Abandoning the Sick and Aged.*

Shall we say that humanity and natural affection are at a low state in these countries ? or is

it possible that these delightful and excellent principles, given for our mutual benefit, can be so perverted as to become causes of cruelty? What shall we say, when we learn the conduct of some of the Tartar tribes towards sick persons who seem to be incurable? Even when their parents become very infirm through age, instead of the children carefully attending, and soothing their sufferings by every kind attention, they build a little hut, usually by the side of some river, in which they place the sufferers, with a small quantity of food, not troubling themselves to look after them any more: of course the poor creatures languish and die, of disease or of hunger, in a slow, painful, and distressing manner.

O dear Mamma! how cruel this must be,  
They cannot love their parents as I do,  
So very good as you have been to me,  
My grateful heart shall ever cherish you.

You nurs'd me once, and fed me from your breast,  
Spar'd no fatigue my life and health to save;  
You often lost your food, your health, your rest,  
To 'tend my bed, or I had found a grave.

Should you need help, in sickness or in age,  
I'll be your nurse, and, better still, your child,  
Your comfort shall my every thought engage ;  
Patient I'll be, and diligent, and mild.

### 15. *Tamerlane.*

Jenghis Khan, who lived in the thirteenth century, about the time of our Henry III. has been mentioned as one who united many Tartar nations under his authority, and with them invaded his neighbours, robbing and desolating both India and China. About an hundred years after, in the reign of our Richard the Second, there arose among the Tartars another conqueror, named Tamerlane, who, though only a shepherd's boy, by many courageous actions drew a number of hardy followers around him. He attacked and overcame Persia ; invaded India, and brought away great treasures ; and afterwards conquered Syria and Damascus. Here he was requested by the Greek Emperor to attack Bajazet, the despotic and cruel emperor of the Turks. The two armies met, and the battle lasted for three days, when victory declared for Tamerlane. It is said, when the Turkish Sultan was brought before him, Tamerlane asked

Siberia.



16



17



18



him what he would have done with him if the fate of the battle had been reversed. "I would have shut you up in an iron cage," he replied. "Then thus," said the Tartar chief, "will I serve you." In this manner was Bajazet exposed to the gaze and ridicule of his enemies.

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## SIBERIA.

This extensive tract of country, including all the northern part of Asia, situated above Tartary, is about three thousand miles in length, and about twelve hundred in breadth. The land near Tartary produces sufficient to support many inhabitants; but the northern parts, near the Frozen Ocean, are very thinly peopled, and the cold renders the country unproductive. God has provided the animals that are natives of these cold countries with thick warm furs, which preserve them from the effects of the climate, and which form a profitable article of commerce to the inhabitants. Hunting these ani-



mals is the chief occupation of the Siberians. The whole is under the dominion of Russia.

### 16. *The Samoyeds.*

These people live in so cold a region, that no horses can exist there ; and therefore, notwithstanding the attachment of all Tartars to those animals, the Samoyeds are obliged to do without them. Their huts are half sunk in the ground, and contain but one room, with a fire in the middle, and a hole to let out the smoke, with benches round to sit or lie upon. These people are short, have a large head, small eyes, flat nose, and large mouth. They are clothed in skins, and subsist by hunting wild animals.

So give me my arrows, and give me my bow,  
And I'll traverse these deserts all cover'd with snow,  
I'll take my long shoes that I may not sink in,  
And my wrapping coat, form'd of a well-fitted skin.

I'll hunt for the ermine, or kill the rough bear,  
Or a fox, or a wild cat, shall come to my snare :  
My appetite calls, and as that is the case  
I must find out a dinner by means of the chace.

### 17. *Finding the Mammoth.*

The Mammoth appears to have been a very large animal, but it is not known to exist now ; nor does history tell us where it was formerly to be found. Many bones of it, however, have been dug up in various parts ; skulls, jaw teeth, and thigh bones ; all of which prove it to have been much larger than the elephant.

A warm summer a few years since melted more of the ice than usual, on the edge of the Frozen Ocean, and exposed to view a skeleton of one of these animals in greater perfection than any that had been before discovered. As the bones of the Mammoth are always found at a great depth in the earth, it is possible that they may have been buried by the universal deluge.

### 18. *Russian Exile.*

The Emperor of Russia is despotic ; his will is law. Should he take offence at one of the highest noblemen of the empire, innocence would be no defence against the effects of his anger. The Emperors have often sent such persons into banishment, for trifling offences. The usual place to which they are conducted is Siberia ; where

they linger out the remainder of life, far from their friends and connexions, being guarded and watched; and the country through which they must travel, if inclined to escape, having many deserts and dangerous places, which no person alone could easily pass.

We manage better in England. Here, the poorest person cannot be punished, till his crime has been fully investigated, and his guilt ascertained by a jury of his countrymen.

I pace this dreary desert, sad and slow,  
Far from my home, my wife, and children dear,  
Count my own footmarks, in this waste of snow,  
Which almost desolates the circling year.

Time was I liv'd a man in princely style;  
Had houses, servants, and a table grand:  
A wife beloved, a child's endearing smile,  
Then met my eyes, with friends on ev'ry hand.

Now vainly I look round, no friend I see,  
On no fond bosom can I pour my grief:  
The world's a barren wilderness to me,  
No pleasure soothes, no object gives relief.

I think, but thinking doubles all my woe:  
I recollect the joys to memory dear;  
Ah could I but forget! too well I know  
What once I was, and what I now am here.

## KAMTSCHATKA.

This peninsula, which is almost surrounded by the sea, is the most eastern part of Siberia, and lies so much in the cold region, as to have eight months winter, and only four for spring, summer, and autumn. But few animals can exist, or vegetables grow there. The principal subsistence of the inhabitants therefore is upon fish: which they catch while the weather and the sea are open, and salt, smoke, and store up in sufficient quantities to last them through the dreary season.

### 19. *Kamtschadale Travelling.*

Dogs in this country answer the same purpose as the reindeer in Lapland, and horses in other climes. Five or more of these animals are yoked to a kind of sledge, and are taught to draw the traveller, who is very dextrous in his management of them. At a word they turn to the right or left, stop suddenly, or set off again: and some of them, which have been well trained, will go to the left, if the traveller only strike

the ice with his stick, or to the right, if he strike the legs of the sledge: when he wishes them to stop, he places his stick at the front of the sledge in the snow.

These dogs range the country at large during the four open months of the year, and return at the beginning of winter, of their own accord, to their several owners.

### 20. *Short Arithmetic.*

The Kamtschadales may be supposed to be very ignorant, living such a cheerless life as they do. They neither think nor reason to any extent, but merely regard what is before them, and what they have most occasion for. They divide their year into ten months, but some longer, some shorter; and without any reference to the moon itself, but by the order of certain occurrences which take place in that climate. They do not know how many days there are in a year: they do not distinguish weeks; nor have they any particular name for each day, as we have.

They are greatly at a loss in counting above ten; so far they get on pretty well by the help of their fingers, which they count, and then clap both hands together, which signifies ten. If asked to go on farther, they count their toes, and so reach to twenty; but this is the end of their arithmetic, for, if urged to proceed, they ask with great simplicity, "Where can we go next?"

### 21. *The Glutton catching Deer.*

The Glutton derives its name from its voracity; as it eats so much when it takes its prey, that it is obliged to lie in the same place two or three days, unable to stir. This animal is somewhat larger than a hare. It has very crooked claws, which fit it rather for climbing trees than for running along the ground. Not being able, therefore, to pursue many animals, it has recourse to stratagem. Its favourite food is the elk and the reindeer. It seeks those parts of the forest which they frequent, and singles out some tree marked by the teeth or the horns of the deer; there, concealed among the branches, it patiently watches for its prey; having taken

up with it some moss of which the deer are very fond. If any one of them approach the tree, it throws down some of the moss ; and when the deer stops to eat it, the Glutton drops down upon it, fixes itself between the horns, and tears out the poor victim's eyes. The deer, to get rid of its enemy, beats its own head against a tree, till it drops and dies ; for the Glutton never lets go its hold. Then it is that it proves itself well to deserve its name ; feasting till it has no power to stir, and never leaving the carcase till it has eaten it up. In this state it seems likely itself to become a prey to other wild beasts, but it is safely preserved by its horrid stench.

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## JAPAN ISLES.

These islands may, in some measure, be compared with Great Britain and Ireland, forming a grand insular empire, near the eastern extremity of Asia, and about a hundred and fifty miles from China. The natives are evidently of the same family as the Chinese, to whom their figure and manners bear a strong resemblance. The





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country is rich in gold, and many arts and sciences have been there carried to great perfection. Every body is aware of the beautiful boxes, &c. usually called Japan ware.

The dress of the Japanese consists of one or more loose gowns, tied round the waist with a sash; and such it has been without alteration for more than two thousand years. Men and women wear the same, but the women wear more in number at a time, and have them longer. The difference of rank appears only in the rich having their gowns of silk, and the poorer sort of cotton.

### 22. *Japanese Lady in her Sedan.*

We think this looks awkward, but she thinks it fine;  
The lady's poor slave plac'd behind  
Must find it hard work, should the sun fiercely shine;  
But he's us'd to it, and so does not mind.

Were he placed in the front he could pull with more  
ease;

But a horrible thing might be said,  
He would show her his back, which would greatly  
displease—

She would rather be driven than led.

So let her go on, and in peace take the air,  
And pay all her visits in state ;  
We do as we like here, and she does it there ;  
Let us both be content with our fate.

23. *Japanese treading under foot the  
Crucifix.*

The Japanese are a very jealous nation, extremely bigoted to their own superstitions, and fond of their ugly idols. Many years ago, when the Portuguese had some establishment in the islands, they took great pains to make proselytes to the Roman Catholic religion ; but attempting to interfere with matters belonging to the government, they gave great offence to the Japanese, who drove them out, and commenced a grievous persecution against all the natives who had been induced to profess the Christian faith. Their hatred to our Saviour and his gospel still continues ; and one method by which they show it, and even yet endeavour to discover if any remnants of this religion exist, is an annual ceremony, which takes place soon after their new year

begins. A number of crucifixes, and images of the Virgin Mary, which they know are held in high veneration by Catholics, are regularly carried into all the houses, and every person, young or old, is obliged to come forward and trample upon them—even the feet of babes are placed upon them—to instill into them, early and constantly, a contempt and hatred of the Christian religion.

Now this is dreadful. Not that a crucifix is in itself any thing, or deserves to be treated with reverence: for this would be idolatry like their own. But the contempt it shows for our Saviour, who is considered as represented under that emblem, is doubtless a great sin, and will probably long retard their conversion to the truths of the gospel.

#### *24. Burial of a Seaman at Lewchew Island.*

When the last embassy proceeded to China, the ships which conveyed Lord Amherst and his company thither coasted a long way on the eastern side of the Yellow Sea, and among the

islands south of Japan, the principal of which is called Lewchew.

These Islands abound with all the necessities, and even luxuries of life: and what is of far greater importance, the people are well behaved, and of a mild and benevolent character.

The ships staid here some time; and after a little intercourse, the natives gave their visitors leave to bring the sick on shore, allotting a large temple for their accommodation, with all the priests' houses around it for hospitals; the principal people of the place visiting the sick every day, and supplying them with suitable provisions, in the kindest manner.

Here a young man died, who had long been in a hopeless state. A coffin was made by the ship's carpenter, and the natives dug a grave. Next morning the captain came on shore, with a division of the ship's company. His mess-mates carried the coffin, covered with the colours; the seamen followed two and two, then the midshipmen and other officers, and last of all the captain. But what was their surprise to find a great concourse of the natives assembled, who, without the least hint given them, placed themselves in the same manner

Japan Isles.



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in front of the coffin, and marched with it slowly to the grave.

What ! die far distant from his native land,  
Without one brother, sister, neighbour near,  
To wipe the pallid face, to press the hand,  
To sigh farewell, or drop one parting tear !

Such was his lot :—yet even there he found  
A place on which his dying head might rest :  
And when the great archangel's trump shall sound,  
May he arise to be supremely blest !

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## CHINA. I.

Situated at the eastern extremity of Asia, next the sea, and separated from surrounding nations on the other sides by vast deserts, China seems shut up within itself, and has but little intercourse with mankind at large : for whatever commerce the English or other nations have with it, is confined to one part, and is watched with extreme jealousy. According to tradition, it was hither that Noah retired, when, long after



the deluge, he sent off his sons and their numerous progeny to different quarters.

The whole country is one vast plain, with scarcely any thing like a mountain in it. The industry and skill of the Chinese have by this means been brought into action: — to prevent the land from becoming one vast morass, they have cut numerous canals, which not only carry off the waters, but afford an easy conveyance from city to city, both for persons and goods. The commodiousness, length, and firmness of the banks, show the Chinese skill, munificence, and industry, to great advantage. Some of them extend above a thousand miles in length, and, being banked in many places with hewn stone, large vessels may navigate on several of them; but in general they are towed along by men, which of course makes the progress slow.

The population of China seems to be much more considerable than that of any other country, amounting, according to some accounts, to three hundred millions: nearly one half of whom are born, live, and die, on the water, navigating the junks, as their vessels are called. To sup-

port this immense population, every inch of ground, even to the tops and in the holes of the rocks, is cultivated with the greatest care and attention.

### 25. *Chinese Wall.*

This is one of the most wonderful remains of antiquity in the Chinese Empire. It passes along the northern frontiers of China, over mountains and valleys, for the length of twelve or fifteen hundred miles. It is principally built of brick and mortar, and is so firmly cemented, that although it has been erected more than two thousand years, it is very little decayed. It is about five-and-twenty feet high, and broad enough for five or six horsemen to travel abreast. At different stations there are towers erected, and some few gates.

This wall was built to prevent an invasion of China by the Tartars. No bulwarks, however, can defend a people who depend on them rather than on their own courage, military skill, and patriotism. Accordingly we find Jenghis

Khan, and after him Tamerlane, made dreadful irruptions into the country, and carried away an immense booty: though they were unable to subdue the empire, or to keep possession of what they had overrun. In the middle of the seventeenth century, (about the time of our Charles the First) during the reign of a weak Prince, a bold rebel slew him, and seized on the throne: but a principal commander of the Chinese army, not choosing to submit to him, called in help from the prince of the Mantchew Tartars, who slew the rebel, and placed himself on the vacant throne. A Tartar prince and family descended from him are still in possession of the government: so that this famous wall has become of no use, but is merely an object of curiosity.

### 26. *Chinese Street.*

It is said there are above four thousand walled cities in China: the chief of which are, Peking, in the north, the seat of government; Canton in the south, to which commerce is confined; and Nankin, more in the centre of the kingdom. The walls of Peking are of the surprising

height of seventy feet ; so that they hide the city from view, and they are so broad, that sentinels on horseback can traverse them.

Most of the streets are built in a straight line, the large ones one hundred and twenty-feet broad and three or four miles long. China-ware and silk are the staple commodities of their trade, and the shops where these articles are sold generally take up the greatest part of the street. Shopkeepers place in the front of their shops a board, sometimes twenty feet high, beautifully painted, gilt, and varnished, on which are written in large letters the names of the articles intended for sale. These boards are necessarily high, because the Chinese writing is not read horizontally, like ours, but from top to bottom. The palaces of the mandarins occupy a considerable extent of ground, as they consist of several open courts, in which the buildings are not contiguous ; but the generality of the houses are meanly built, and many of them have only a ground floor.

The multitudes which throng the streets seem innumerable and endless. The crowd is greatly increased by the custom of many

mechanics working in the open air, and many walking about in search of employment.

### *27. Gathering the Leaves of the Tea Plant.*

We may easily imagine that vast quantities of land are planted with this shrub, when we consider how much of it is consumed here in England. One province, where there is much hilly land, chiefly yields it. The shrub is bushy like the rose tree, and would rise to a considerable height if suffered to grow; but the Chinese cut off the tops of every branch, to keep them within reach, and to make them shoot out twigs from the root more numerously. The leaves are plucked off first in the spring, and twice more in the course of the summer. The different qualities of the tea depend partly on the soil where the plants grow; partly on the age of the leaves, the youngest being the best; and partly on the manufacturing which they receive after they are gathered. The largest and oldest leaves are of little value; they serve to supply the lower classes of the people. The younger

leaves go through a great deal of preparation before they come to market, every individual leaf being rolled up by the hands of a female, till it is like a mere bud. Afterwards, all these are dried over charcoal fires, upon thin plates of iron, or earthen ware ; but the idea of what is called green tea being dried upon sheets of copper is erroneous, and has been recently and completely exploded.

The Chinese themselves drink the simple decoction of the tea leaves, not adding to it either cream or sugar, as we do. But by our method of preparing this pleasant beverage, it is undoubtedly rendered more nutritious.

To procure us our breakfast, far over the sea  
Ten thousand long miles we must send for the tea ;  
Where the Chinese are busy to pick the leaves  
green,  
And roll them and dry them so neat and so clean.

And some for the sugar a voyage must go  
To the burning West Indies, where sugar-canes  
grow,  
And the poor naked negro toils through the hot day  
To prepare the sweet cargo for lands far away.

But the voyage is short to the West India isles—  
Though, short as it is, it is four thousand miles.  
No dangers our stout-hearted sailors restrain :  
Nor heat of the climate, nor storms on the main.

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## CHINA. II.

### 28. *Giving a Boy his first Cap.*

In China the laws regulate matters which appear to us of little importance : people are scarcely in any instance permitted to do as they like ; but they do as they are bid. However, they are used to the restraint, and do not consider it slavery, as we should. Every thing that relates to dress is fixed, and has been so for ages ; even the colour which each person may wear is settled, for these colours mark the several ranks in society. None but the royal family may wear yellow ; certain great mandarins, or magistrates, may wear satin ; the common people have plain cotton cloth, and their colours





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are blue or black. There are nine different sorts of buttons, worn in the caps of the nobility and persons of rank, by which their actual dignity may be known at a glance. The use of silk and furs is forbidden to children; and the age and manner of their receiving their first cap is prescribed. The master of the ceremonies, when he places the cap on the boy's head, gives him an exhortation to this effect: "You will now dress like a man, mind therefore, that you act like a man, and put away all the toys and trifles of childhood; become grave and serious, study virtue, and deserve a happy life."

The exhortation is an excellent one, and the custom well worth preserving. But in this country, where no such custom is observed, our young friends will do well to shew their growing years by an increasing attention to the improvement of their minds and the propriety of their behaviour.

### 29. *Feast of Lanterns.*

One public occasion, on which the Chinese expend much cost and exhibit much pomp, is called the Feast of Lanterns. The whole empire of China, from one end to the other, is then illuminated with painted lanterns, on a certain day and at the same hour. The banks of all the rivers are hung with these ornaments, and even the shores of the sea glitter in the same manner. They shine in the courts of the great, and scarcely is the window of the poorest house destitute of one or more. Rich people will spend eight or ten pounds on a single lantern; some of those exhibited by the viceroys of the provinces, and especially those ordered by the Emperor, cost from a hundred to a hundred and fifty pounds each. These are, of course, of considerable size, painted, varnished, and gilt, in a very splendid style. They are covered with transparent silk, upon which are represented sundry gay devices. Many lamps and candles are placed within; so that they make a very grand appearance.

30. *Chinese Shuttlecock.*

We play this in England, an excellent game,  
Which lasses or lads may delighted enjoy ;  
But then with a battledore we take our aim,  
And our hands in the exercise only employ.

We send up the shuttlecock high in the air,  
And as it falls low, strike it upward again :  
Or two, to each other rebound it, quite fair,  
Horizontal returning again and again.

But what have we here ? see, no hand is at work,  
They strike with the foot, with the sole make it  
fly :

Yet each in his turn, with a run, and a jerk,  
Meets it just at the moment, and sends it up  
high.

I think should our youngsters e'er try to play so,  
They would get a few falls, with some bruises  
and bumps ;

The shuttlecock surely would often lie low,  
By the side of the players, in spite of their  
jumps.

This method of playing in China may please,  
As fashions peculiar prevail in each land ;  
But if I may study my personal ease,  
I still shall employ, not my foot, but my hand.

## CHINA. III.

31. *The Ko-tou.*

That a public officer in the state should be treated with respect according to his station, is certainly very proper. Whenever, therefore, a king, or an emperor, appears in public, his subjects may be allowed, nay, required, to shew him every suitable token of their love and duty, or even of veneration, if he be one who deserves the title assumed by the Chinese Emperor—of Father of his People. But to bow and cringe to an empty chair, or a piece of silk curtain, seems to be perfectly ridiculous.

The Chinese Emperor conceives himself to be of a rank superior to any potentate in the world; he therefore demands a sort of worship, not only from his own subjects, but from all ambassadors, whatever crowned head they may represent, and however, in reality, more powerful by extent of dominion, or more honourable by knowledge, literature, and mental cultivation. The greatest mandarins, having been accustomed to such ceremonies, have a pride in imposing them upon others. The most celebrated of these is the Ko-





tou ; which consists in prostrating the body nine times, and striking the head against the floor ; and this, too, not in sight of the Emperor, but before a yellow curtain, which is considered as the emblem of his presence. Englishmen do not like this ; and therefore the Chinese do not like Englishmen. The persons composing the late embassy were all sent back without seeing the Emperor, because they refused to comply with the absurd custom.

### 32. *Triumphal Arch and Pagoda.*

Some of the most interesting curiosities which frequently meet the eye of a traveller in China, are the triumphant arches, built at the entrances of the cities. It is said there are eleven hundred of them, of which about two hundred are very grand. They are erected to the memory of great men, at an immense cost, and with much skill and labour. They do not, indeed, bear any resemblance to the triumphal arches of Greece or Rome, but are quite Chinese, with projecting points, dragons, bells, and inscriptions. They are nevertheless very ornamental, and some of them may be pronounced elegant.



There is also a peculiar sort of towers common here, called Pagodas ; which are often placed on the tops of hills. These consist of several rooms, placed one over another, that above being something smaller than the one it stands on ; so that the whole building gradually tapers towards the top. Between each story there are projections, which are richly ornamented with dragons, bells, &c., painted, carved, and gilt, in a fanciful, but not inelegant manner.—One at Nankin is called the porcelain tower, because it is lined with China tiles.

### 33. *A Chinese receiving his Wife.*

There is no intercourse between young men and women in China, so that no mutual attachment can be formed previous to marriage. All a bridegroom knows of his intended wife is by the report of some female relative, who acts the part of a go-between, to make up the match. This person also settles what sum the young man must pay for his bride ; for the girl's father does not give, but receives a portion on his daughter's marriage.

When these matters are settled, the bride is taken in a splendid sedan-chair, the door of which is locked fast, and the key is committed to some trusty domestic, who delivers it to the bridegroom. This chair is surrounded by persons of both sexes; musicians, and men with flambeaux, though at noonday, go before it; the bride's family follow after it. The husband stands at his own door, richly drest, to receive her. As soon as the chair stops, he instantly unlocks it, obtains the first sight of his future partner, and discovers his own fate at a glance. If he be discontented, he is not obliged to receive her; he hastily shuts the door, and sends back the lady to her family; but in this case he must pay ás a fine another sum, equal to what he previously gave for his intended wife.

How silly to take as a partner for life

A person he never has seen !

The chance is for sorrow, ill-nature, and strife,

The wife and her husband between.

'Tis as bad, when he sees her, to judge by the eye,

And all in a moment decide :

He can see if she's handsome, but can a glance try

What virtues may lodge in his bride?

If beauteous he 'll like her, but won't she be vain,  
Because her glass tells her she's fair?  
He had better take one that's good-natured though  
plain;  
His chance for kind usage lies there.

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## EASTERN ISLANDS. I.

That part of the ocean which flows on the east and south-east of Asia, and is therefore called the Eastern Sea, contains a considerable number of islands; some of them very large, and most of them fertile and abundant.

The Ladrone Islands are the most easterly, and also the smallest; they are so named from the inhabitants being addicted to pilfering.

Formosa is a fine island, principally subject to the Chinese.

The cluster called the Philippines is very numerous, said to be above a thousand in number. Of these only a few are of magnitude. Manila is the chief.

The Molucca or Spice Islands, though very



# China 3

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33



# Eastern Islands - I



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valuable on account of their produce, are only five in number, and but small in size.

Celebes is a large island, whose chief produce is pepper.

Borneo is the largest of these islands, and in magnitude is only exceeded by one in the world, which is New Holland; it is eight hundred miles long and seven hundred broad.

Java lies south of Borneo; its chief European settlement is Batavia. Sumatra is very long and narrow; its chief produce is pepper and cassia.

### 34. *Ladrone Proa.*

This is the only sort of vessel employed here, and it is most ingeniously constructed; having the head and stern both formed alike, that they may go either way; but their sides differ in shape; so that one is adapted to be next the wind, whilst the other is so shaped as to prevent the vessel from being blown over. By this means the Proas are exceedingly swift in their progress, and can run at the rate of twenty miles an hour.



*35. Lee Boo's Father inquiring for him.*

The Pelew Islands are but a small cluster, yet they have been rendered interesting by the circumstance of one of our frigates being wrecked upon them in 1783. The vessel struck on the breakers in the middle of the night, and soon went to pieces. The captain and crew, however, by the help of their boats, succeeded in reaching an island, which, as the morning dawned, they discerned about ten or twelve miles off; and beyond this there were many other, and larger ones. After a while they were discovered by the natives, whom they found to be a worthy and affectionate people. They were visited by some of the rupacks, or grandees, and afterwards by Abba Thulle, the king, who resided on a larger island in the neighbourhood. The English having expressed a wish to build a vessel, which might bring them at least into the way of getting home, the natives cheerfully consented, and assisted them in many parts of the work, cutting down trees for them, and finally supplying them with provisions.

Abba Thulle, the king, was a man of superior mind, and seemed to possess much observation and discernment. Though himself the best maker of hatchets in the island, yet he soon discovered that the English could do many things of which he knew nothing. He determined therefore, for the good of his people, to send his son Lee Boo, to England, that he might return well instructed, and able to teach others. The young prince was about twenty years old, of good talents and of an admirable disposition. He was proceeding very fast in his learning, after he came to England, but Providence disappointed all his views and expectations. He caught the small-pox, and died in December 1784, a few months after his arrival, and was buried in Rotherhithe church-yard, where a monument has been erected to his memory.

The father had been told, that it would be at least thirty moons before his son could return. It was however some years afterwards, that a Spanish vessel was sailing near these islands, when they found themselves followed by a canoe, in which was an old man who seemed frantic with grief, and who kept continually crying out Lee Boó! Lee Boo! This, no

doubt, was Abba Thulle. He supposed the vessel must be English, and perhaps come to bring home his son. The Spaniards, however, knew nothing of the story, and could only sail on.

### 36. *Sumatran Priests smoking for Rain.*

Wherever we find ignorance, there we find superstition, which deals in charms, and spells, and magic. The Sumatrans are in all likelihood extremely ignorant, given up to credulity of the grossest kind, and of course ready to believe their priests, when they offer, for a certain sum of money, to perform wonders.

The Sumatran priests, or conjurers, pretend that they possess a power to bring rain, or prevent its coming. Now, rain in such a climate is of great importance, and therefore they will sometimes receive from every family in a large district, a dollar, or more, to obtain a single shower. When they have got the money, they retire for some days, pretending to fast all the while; continuing in the open air, and performing a number of ridiculous ceremonies. If they see a cloud gathering, they begin to



Eastern Islands.

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walk about very fast, smoking their tobacco with vehemence, and throwing every puff as far as they are able towards the cloud. If the rain happens to descend whilst they are thus employed, they obtain great reputation with the people; and if they prove totally unsuccessful, they impute their failure to the interposition of some evil demon.

We bless the God of Heaven who sends  
The early and the latter rain,  
Refreshing foes as well as friends,  
All those who pray or who complain.

We thank Him, too, who kinder still,  
Sends down the blessings of his word;  
Directing men to do his will,  
And seek their mercies from the Lord.

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## EASTERN ISLANDS. II.

### 37. *The Ourang Outang.*

The largest of these islands is Borneo, the interior of which is very little known; but a con-

siderable part of it is unwholesome, and so marshy that the houses, and even towns, are built on floats, in the middle of the rivers, and many of them on high posts, so that they must be ascended by ladders ; this part of the country being inundated nearly half the year, when all intercourse is carried on by boats. The sea coasts are under the dominion of the Mahometan princes; but the original inhabitants reside in the mountains.

In the woods of Borneo is found the largest species of the Ourang Outang; a sort of ape, which resembles man more nearly than any other animal. It attains the height of six feet, walks upright, runs with great swiftness, and is, if provoked, very ferocious. It possesses uncommon strength, so that the hunting it is a very dangerous amusement, and it is seldom taken alive. Its face nearly resembles that of man; its limbs also are very similar, and its actions have a great resemblance to ours. Its body is covered over with hair, it sleeps under shady trees, and sometimes constructs a sort of hut for shelter; it is said to fight the elephant with a branch of a tree.

Very few of these animals have been brought

alive to Europe. Some, however, which have been thus brought under observation, were very imitative of man; and learned to sit at table, to make use of a spoon or fork, to pour liquor into a glass, and to perform many other diverting actions.

### 38. *Battle between the Tiger and the Rhinoceros.*

These are both solitary creatures, which habitually hide themselves in the deep recesses of the forest; but they sometimes meet at the edge of the river, where they both come to drink. The Rhinoceros is a harmless creature, he lives on vegetables, and would hurt no one if let alone; but he is dreadful when provoked, on account of his prodigious strength. His loose skin is so thick that a musket-ball will scarcely penetrate it. When attacked, his mode of fighting is to toss his enemy up in the air, catch him on his sharp stout horn, and then trample him to death. And this he does when the tiger ventures to attack him.



Hark ! the terrific tiger's roar  
Resounds along the barren shore ;  
On the Rhinoceros he springs,  
Who high in air th' assailant flings,  
And tho' his colours brightly glow,  
(Gold, velvet-black, and driven snow,)  
The mighty victor, strong and rude,  
Tramples his coat in mire and blood.  
But, whilst we hear his dying groan,  
We feel the fault was all his own :  
So wide, so large, the river's brink,  
He might have gone elsewhere to drink ;  
Or waited, bid him then Good-bye,  
And said, you 've drank sir, so will I.

### 39. *The Crocodile.*

One of the most dreadful inhabitants of the rivers in very hot countries, is the crocodile, which can live either in or out of the water. They grow sometimes to the length of thirty feet: have a tremendous mouth, are ferocious, powerful, and prey upon all they can catch. Persons who have occasion to go near the river side are therefore obliged to be on their guard. They run very fast, and the only way to escape

# Further India.



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them is, when they approach, to turn short round and run back again; for the crocodile is so stiff and unwieldy a creature, that it cannot turn on land, without making a large circuit; during which time a man may get out of the way.

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## FURTHER INDIA. I.

India Proper is a large pointed peninsula, situated on the west and south of the Ganges. But the country eastward of that river, between it and China, has obtained the name of Further India, and runs down into a long tongue of land called Malacca. This extent of country contains several distinct and powerful kingdoms; the chief of which are Ava, Pegu, Siam, Malacca, Cambodia, Cochin-China, and Tonquin. The natives of the eastern coast bear a considerable resemblance to the Chinese, and are in part subject to them. The Malacca language is called Malayan, and is spoken in most of the Eastern Islands.

#### 40. *City of Batavia.*

This does not belong to Further India, but to the Eastern Islands; as it is the capital of Java, and the grand station of all the European power in those parts. It is a handsome place, in which the governor lives in much pomp and splendour. It is cut through with canals in each street, planted on each side with trees, like the towns in Holland. It contains inhabitants of all nations, colours, and religions, to a very great amount, the greatest part of whom are Chinese.

The number of canals, and the quantity of morass round the city, render the air so unwholesome, that it has been called the grave of Europeans.

#### 41. *Indian Gamesters.*

We pass over now to Tonquin, which lies on the main land of Asia, near the lower part of China. This is a considerable kingdom, on account of its produce, population, and commerce: yet the people are not rich, as the trade

is chiefly in the hands of the English, Dutch, and Chinese.

Almost all the people of India are desperately addicted to gaming. They will keep on till they have staked, and lost their whole property ; and then, what seems almost beyond belief, the loser will stake as his last throw, his wife and children, who thus become slaves to the winner, and his absolute property.

The tiger lies in wait for prey,  
It is his brutal nature :  
The buffalo or lamb to slay,  
The lesser tribes, or greater.

Such is the gamester, tiger-man ;  
Sly lies he, always watching :  
His neighbour's money, if he can,  
He labours to be catching.

On India's plains the gamester see,  
This odious art employing ;  
To indigence and misery  
His victim fast decoying.

But need we go thus far to find  
A monster so unfeeling ?  
In Britain thousands do not mind  
This fashionable stealing.

The cards, the dice-box, and E. O,  
The pugilists, the races,  
Will tigers' cruel bosoms show,  
Though wearing human faces.

How many wives and children too  
Is gaming still distressing,  
Who strangers might have been to woe,  
All earthly good possessing !

#### 42. *Burning Prayers.*

The religion of Tonquin is idolatry. Indeed we misuse the word religion when we apply it to any thing false in its object, or absurd and unauthorized in its mode. The idols have frequently only a small temple, but the mode of praying to their ugly gods is curious. The worshipper must bring a written petition, and this he delivers to the priest, who reads it aloud before the idol, and then burns it in a vessel full of smoking incense. All this while the supplicant

lies prostrate on the floor, in the posture of deep humility.

I wish those who are inclined to laugh at this sort of praying, as they know better, may also do better. When do you pray, to whom, and how?

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## FURTHER INDIA. II.

### 43. *The Liar's Mouth sewed up.*

When Aristotle, who was a Grecian philosopher, and the tutor of Alexander the Great, was once asked, what a man could gain by uttering falsehoods, he replied, "not to be credited when he shall tell the truth." On the contrary, it is related, that when Petrarch, an Italian poet, was summoned as a witness on a certain occasion, and offered in the usual manner to take the oath before Cardinal Colonna, the Cardinal closed the book, saying, "as to you, Petrarch, your word is sufficient." From the story of Petrarch we may learn how great respect is paid to those whose character for truth is established; and from the



reply of Aristotle, the folly as well as wickedness of lying. In the country of Siam, he who tells a lie is punished, according to law, by having his mouth sewed up. This may appear dreadful, but no severity is too great against one who commits so great a sin.

#### 44. *Houses built on tall Posts.*

When rice is sown in lands overflowed with water, it soon springs up, and attains to perfection with very little cultivation; for which reason many of the inhabitants of Siam choose to live near the banks of rivers, although for half the year the whole country is inundated by the floods. To prevent the inundation from carrying away their houses, they build them on the tops of high posts. In summer-time they go in and out by a ladder; and in the wet season are confined to their habitation, or, if they want to visit a neighbour, they must employ a boat.

Suppose a storm the line should break,  
And drift the boat at distance;  
Or wind and tide the posts should shake,  
How could they get assistance?

Such accidents might come to pass  
In any inundation ;  
Then tell me, sir, what lad or lass  
Would like the situation ?

The mode of building here at home,  
I'm sure, is far more clever :  
So I to India ne'er will roam,—  
Old England, sir, for ever !

#### 45. *King of Pegu's Pride and Folly.*

The sovereign of Pegu is perhaps a grand king : if so, let him do all the good he can ; for the higher he is, the more will be expected from him. But his courtiers tell him he is the greatest king upon earth, and he is silly enough to believe them : they tell him all other kings are his servants, he believes that too. Nay, what may not a person believe of his own grandeur and importance, who never looks within, to discover how weak and ignorant he really is ?

However, as it is fit all his servants should have their dinner, when the king of Pegu has dined, he commands a trumpet to be blown, and proclamation made, that all other kings may

now dine if they please. I hope king George will not wait till he hears it, but eat and drink whenever he thinks proper.

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## THIBET.

This country lies to the north, between India and Tartary. It is situated on very high ground, whence the principal rivers of Asia take their source, pouring their waters southward over India, into the Southern Ocean; and northward, through Tartary and Siberia, into the Frozen Sea.

### 46. *The Grand Lama.*

Thibet is distinguished among the nations of Asia, by the peculiarity of its religion. The people believe that the deity actually lives among them in the person of a human being, whom they worship, and obey, with the greatest pomp and obsequiousness. It is true, they see the body die, which they had worshipped so long; but then they imagine, that body had become



Further India 2

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disagreeable to him, and therefore he had resolved to enter another. The business of the priests is to find which he has chosen. They examine all their children, till they pretend to find the marks by which they know him. The poor babe on whom they fix is set up with great pomp, and taught to behave himself properly ; while the priests and people pay him the lowest adoration. This wretched superstition is spread over a considerable portion of Asia.

#### 47. *The Priest sprinkling a House.*

The priests in Thibet are all called lamas, as the person in whom they say the deity dwells is named the Grand Lama ; and as the worship of this Lama spreads far, and is deeply rooted, the influence which the priests have by this means is very great, as will appear from the following instance : if a house be imagined to be infested with a demon or evil spirit, they assert that they can easily expel him. The ceremony consists in blessing a bowl of water, into which they also put certain charms : this water, rendered thus powerful, is sprinkled about the house, and upon

the walls, floor, and furniture. If the demon have any good manners in him, he will go away; but at any rate the priest goes away with a good sum, for his important assistance.

#### 48. *Drinking out of an Enemy's Skull.*

Among the most remarkable customs which evince the darkness of the human mind, in some of these countries, is that sort of barbarous cruelty, which is not content to slay a foe in fair and open battle, but enjoys a malignant triumph over him by insulting his bones. It is the pride of the Indian warrior to make a cup of his enemy's skull; and this he keeps, to give a relish to his wine, on occasions of peculiar merriment.

War is hateful in every shape; but, when it rouses personal malice and revenge, it does more injury to the conqueror, by debasing his mind, than is suffered by the slain foe, over whose inanimate remains he thus triumphs.

## HINDOOSTAN. I.

This is India Proper, and is chiefly situated on this side the Ganges. This country, placed nearly in the centre of the southern part of Asia, has always been famous as the source of treasures, wealth, and luxurious gratification to other nations; and the object of the avarice, violence, or commercial speculation of all ages.

The natives, living under a burning sky, are relaxed and feeble; neither willing, nor able to resist the more hardy tribes. Anciently it was conquered by Alexander the Great; afterwards by Jenghis Khan, and then by Tamerlane, who were both Tartar chiefs.

The Mahometans were the next invaders of India Proper, who, having subdued the natives, obtained dominion over the greater portion of the country. The population of this part of Asia is estimated at one hundred millions of *Natives* and ten millions of *Mahometans*. Great Britain has gradually increased her influence, and extended her dominion in India over nearly half their original conquest; and at least twenty millions of the inhabitants acknowledge the



power, and it is hoped will derive benefit from the protection of England.

The prince called the Great Mogul, was formerly acknowledged as the supreme chief of India; but at present he is merely a nominal prince, of no importance in the politics of the country. He is permitted to reside at Delhi, which, with a small adjacent territory, is all that remains to him of the vast empire governed by his ancestors.

#### 49. *The four Casts.*

From the earliest ages the people of India have been divided into four casts, or tribes, who keep themselves perfectly distinct, and never intermarry with each other.

The first, and highest in rank, are the *Bramins*, or priests, who alone interpret the laws, or minister in the temples, though they often engage in secular concerns. The second is the *Sittri* tribe, who ought to be all soldiers. The third tribe is the *Beise*, or merchants, shopkeepers, and mechanics. The fourth is the *Sudder*, or menial servants.

Thibet.



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By this means, the son always follows the same profession as the father, without variation; nor can he rise in rank, whatever may be his talents.

The pride which is generated by a strict observance of their casts, appears in the contempt with which the higher classes treat those beneath them. Each cast has its distinct privileges: and many a fray has been occasioned, by resisting those who aimed to partake of the privileges, real or fancied, which the upper classes possessed.

### 50. *The Tiger's Visit.*

India, situated as it is under a burning sun, abounds in many luxuries; but, from the same cause, it abounds with many evils. Its jungles, or morassy forests, are infested with terrific serpents, and haunted by wild beasts. Among the latter, the most eminent for beauty and for mischief are the large and the royal tigers; some of which are nine feet long, with a head nearly as large as an ox. They crouch down under the bushes, till they see their opportunity; when

they spring with great velocity, and from a great distance, upon their prey; which, though it be a man or a buffalo, they carry off, with as much apparent ease as a cat carries a mouse.

I will relate a shocking accident that happened to our countryman Mr. Munro, and three other gentlemen, who went on shore on Sangar Island, in the East Indies, to shoot deer. They saw several tracks of tigers, but nevertheless incautiously continued their sport for several hours, after which they sat down on the edge of a jungle to refresh themselves, first taking the precaution to light fires and to discharge several muskets in the air, to disturb any savage beast that might be lurking near. They had but just commenced their repast, when some of their attendants brought word that a fine deer had approached within six yards of them. The gentlemen instantly seized their guns: when a roar was heard like thunder, and an immense tiger sprang on the unfortunate Munro and bore him through bushes and every obstacle without any apparent effort, every thing yielding to his prodigious strength. In this horrid situation his companions fired at the savage beast, and not without effect: for in a few mi-

nutes Mr. Munro joined them all over blood, and after staggering a few paces fell. They immediately procured medical assistance, but the unhappy victim had his skull so fractured by the teeth of the monster, and his neck and shoulders were so torn by the claws, that he survived only a short time.

### 51. *Superstition of the Faquirs.*

The whole religion of India is a system of vile and impure rites ; yet it is deeply rooted in the minds of the ignorant populace, who are easily imposed upon by the basest pretenders. Such are a sort of strolling, begging, idle fanatics, called Faquirs, who, in vast numbers, infest the country, and claim the privilege of entering wherever they please, under pretence of peculiar sanctity.

They gain this ascendancy over the minds of the simple people, partly by the long pilgrimages which they make to the most famous temples in India ; and partly by the astonishing penances which they impose upon themselves. Sometimes, in making a pilgrimage, one of them will

measure the way by lying down his whole length on the ground, and crawling for hundreds of miles. And others excite the astonishment and veneration of the deluded Hindoos, by running iron spikes through their tongues, clenching their hands till their nails grow through them, standing in one posture till their limbs stiffen beyond the power of alteration, or swinging on a hook stuck through the flesh of their backs.

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## HINDOOSTAN. II.

### *52. Chariot of Jaggernaut.*

The folly, superstition, and viciousness, of the Bramins' religion, all seem to be united at the temple of the idol Jaggernaut. Five hundred priests attend it, and many hundred thousand worshippers assemble, from all parts of India, at some particular seasons; when vices of the grossest nature are committed, under the sanction of religion, as acts of piety.





# Hindoostan 2.

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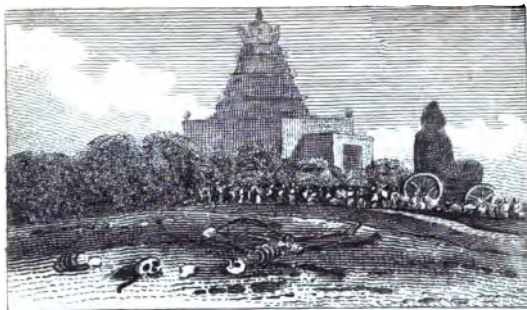
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Sometimes the misshapen idol is brought out of his temple, and is paraded about in what is called his chariot; a large frame, which moves upon wheels. The multitude become almost frantic with joy at the sight: they prostrate themselves around it; and some poor infatuated wretches cast themselves flat before it, in order that its heavy wheels may pass over them, and crush them to death; in which case they consider themselves to be sure of future happiness. Multitudes of these devotees perish every year, with fatigue, hunger, and disease; whose bodies lie unburied, and whose bones strew the ground all around the temple.

### 53. *Widow burning herself.*

If the folly of the Hindoo religion be seen in the worship of Jaggernaut, its cruelty is no less evident in the lives which are sacrificed, in a variety of ways, by its sanction and appointment.

The Ganges is esteemed by the Híndoos as a sacred river. They often drown their young babes in its waters, fancying that will insure

happiness to them in the other world. On the same principle, when their parents or friends grow old, or sick, they lay them on the muddy shores of the river to die; exposed to the whelming stream, a burning sun, and the fury of wild beasts, or birds of prey.

But the most horrible form of their cruelty seems to be that which dooms the widow of any rich man to burn herself alive with the dead body of her husband, although she may be in the prime of life and may have a family of little ones, who doubly need a parent's care. A large hole is dug, in some cases, filled with wood and other combustibles; at other times, a pile of wood is raised, on which the dead body is laid, and dry rushes are formed into a sort of arbour over it: into this the widow ascends, sets fire to the rushes with her own hand, and then lies down by her husband, and is burnt with him; the priests and people all the while looking on with unconcern, or shouting as the flames ascend into the air.

*54. A Christian Missionary preaching.*

When we think of a hundred millions of people in India, given up to so false, debasing, and destructive a religion, we wonder they have borne it themselves: but we wonder more, that Christians in this country should have suffered it so long, without making any attempt to teach them better.

At last the pious people of Britain have been aroused to pity, and, if possible, to relieve the perishing inhabitants, perishing by their own superstitions. Missionaries have been sent out by several societies: they have to learn the language, to endure the climate, and to bear many inconveniences; but if they should be the means of converting these deluded men to Christianity, they will feel amply rewarded for all their labours and for all their privations, in the consciousness of having done their duty by delivering so many human beings from the sin into which they were plunged by ignorance of God and his wise precepts.

It happened once, that a poor creature, who was sent by the Bramins on a severe pilgrim-

age, in order to atone for his sins, stopped to rest himself under a tree where a missionary was preaching; his text was, "the blood of Jesus Christ cleanseth from all sin." The poor pilgrim's ears caught at the sound, "Oh! this is what I want," said he. He became a Christian, and no more sought salvation by his penances.

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### HINDOOSTAN. III.

#### *55. Pearl Fishery.*

One of the principal stations for this fishery is on the shores of Ceylon; where twice a year thousands of people are busied in the traffic, many of them having come from a great distance to purchase these gems of the ocean.

Pearls are found in a particular kind of oyster. Men dive for them to the bottom of the sea, sinking themselves by great weights, and gathering the oysters into their net, as long as they can hold their breath; when they wish





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to ascend, they kick off the weight from their feet, and rise to the top, panting, and blowing, and half dead, with holding their breath, as they are obliged to do for several minutes. When the pearls are separated from the oysters, they are bought by the merchants, who attend on the shore during the whole season.

Who the ocean's deeps shall dare?

Surely 'tis a duty,

Thence to bring the jewel rare,

Worthy well to deck the fair;

Pearls belong to beauty.

Deep the hardy diver sinks,

Every muscle straining.—

Ah! the fair one little thinks,

When she wears the pearly links,

What they cost in gaining.

### 56. *Travelling on an Elephant.*

If elephants were ferocious in proportion to their bulk and amazing strength, they would devastate any country: but though they naturally live in herds, wild in the woods, yet when they are caught and properly trained, they are very docile and useful.

When an elephant is first caught, a man, who is to be his keeper, comes to relieve and feed him ; this makes the grateful creature very fond of him, and he learns to obey him in the gentlest manner. When used for travelling, the keeper seats himself on his neck, and by means of an iron rod, or even of a word, directs his motions. Sometimes a large tent is placed on his back, fastened with a broad band, which goes round his body. In this travellers may sit, or burdens may be laid upon it. These animals can support three or four thousand pounds weight, and can easily travel fifty or sixty miles a day, though they are so unwieldy.

What we call ivory is cut out of the long tusks of the elephant ; which are therefore of great value, and for which the animal is frequently hunted.

### *57. Cave of Elephanta.*

On one of the numerous islands near Bombay there is a remnant of ancient superstition, which excites the curiosity and wonder of all visitors. Near the landing-place stands a gigantic figure of an elephant cut in stone, from which you gra-

dually ascend, till you come to a large and curious cavern, in the bowels of the mountain. This cavern or temple has a flat roof, is forty feet broad, and about twice as long. Rows of pillars, about ten feet high, seem to support the roof, although the whole is hewn out of the solid rock. Several large figures appear at one end, and the whole is sculptured with objects and emblems of superstitious worship, more ancient than the Hindoo religion, and at present completely unknown.

The entrance to this cave is now considered dangerous, in consequence of its being infested with venomous serpents and other reptiles.

In vain idolaters may say  
Their idol gods shall stand ;  
Their boasted pomp must all decay,  
Their impious rites shall pass away,  
Unknown to ev'ry land.

Long may exist the stately pile,  
Tho' tempests round it roar ;  
But he, the fancied god, the while,  
Carv'd out with so much care and toil,  
Shall fall to rise no more.

The hands which ancient idols made  
Repose beneath the sod :  
Their idol-worshippers are laid,  
People and priests alike betray'd :  
And low must lie their god.

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## PERSIA. I.

This is an ancient and famous kingdom, situated almost in the middle of Asia; the climate being delightful in the northern parts, though rather sultry in the southern provinces. The fruits and vegetables are delicious, the flowers beautiful. Here the rose flourishes; and from it waters and essences are extracted, which become articles of commerce. Silk is produced in abundance. The grapes are excellent, and the wine of Shirauz is universally celebrated.

Cyrus was one of the earliest kings of Persia. It was he who, after taking Babylon, liberated the Jews from their captivity, about five hundred years before the birth of Christ. It was





conquered by Alexander the Great, whose successors were afterwards subdued by the Romans. Tamerlane added it to his conquests, and in more recent times it has suffered extremely from civil wars among the princes who have claimed dominion over it ; by which means the arts, manufactures, and commerce of the country have been neglected and almost destroyed.

#### 58. *Gombroon.*

In entering Persia from India we come to the city of Gombroon, at the entrance of the Persian Gulf. This was once a famous port, to which came, on the one hand, all the treasures of India, to supply Persia and the neighbouring nations ; and, in return, all the produce of their countries in exchange. The wars of Persia, however, have so materially injured this commerce, that Gombroon is nothing in comparison with what it once was.

#### 59. *Persepolis set on Fire by Thais.*

Persepolis, the ancient capital of Persia, was a grand and noble city, of which many magnifi-



cent ruins remain to the present time. Alexander the Great took possession of it when he conquered Persia from Darius ; and being greatly intoxicated with wine, whilst revelling in the palace he was persuaded by Thais, an infamous woman, to set the city on fire. He accordingly began with the palace, the interior of which, being built principally of cedar, was soon consumed. Thus was a beautiful city destroyed in a drunken frolic.

Tho' war is destructive and ruins a land,  
As the sword is intended to kill ;  
Yet, vices there are which may near to it stand,  
As greatly prolific of ill.

The fruit of the vine was intended for good,  
The languid and feeble to cheer ;  
But mortals abuse it, when heating their blood  
Till reason and sense disappear.

Then dread the sweet poison, the red sparkling wine,  
Nor barter your reason away :  
Lest bitter repentance, or vengeance divine,  
Your frolicsome mischiefs repay.

60. *Ancient Babylon.*

This famous city, of which many wonderful things have been recorded by ancient writers, was built at a very early period, and greatly beautified by many kings, especially by Nebuchadnezzar; whose pride was dreadfully punished by God with madness, as we read in the book of Daniel.

It is said that the walls of this city were forty-five miles in circumference, seventy-five feet high, and so broad that two carriages might drive abreast on its top. It had also a hundred gates of brass. The river Euphrates ran through the middle of it. On an artificial mount were planted very curious gardens, and the tower-of Babel reared its elevated head in the centre of the buildings.

When Cyrus, king of Persia, undertook the siege of Babylon, he dug new channels into which he turned the great river Euphrates, which left the usual channel vacant, so that his army passed under the gates into the midst of the city. This was done in the night, while Belshazzar the king, and a thousand of his lords, were impiously carousing, and conceiving themselves in perfect security.

God had, by his prophets, threatened this wicked city with utter ruin : accordingly we find it soon sunk into neglect. All its vast walls and buildings are now demolished, and not enough of it is left to tell travellers where it stood, with any degree of certainty.

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## PERSIA. II.

### 61. *Ladies Travelling.*

There are no coaches in Persia, nor any sort of carriages on wheels. The genteeler persons travel on camels, horses, and mules. As the Persians do not like their women to be seen, when ladies of rank travel, two square boxes are fastened upon a camel's back, one slung on each side ; in each of which is a lady, who is so completely hid, that she can neither see nor be seen.

O give me a coach, a post-chaise, or a gig,  
And don't shut me up in a sty like a pig ;

I wish to inhale the fresh air :

I want to look round me, the landscape to view,  
With the gentlemen's seats, and the gentlemen too ;  
To say, if I know them, good day, how d'ye do ?

Quite friendly and free, I declare.

Why may they not see me ? I'm not such a fright  
As to startle the man, or his horse, with the sight ;

At least I will venture to try :

So, ladies of Persia, your boxes pray keep ;  
While Britain's fair damsels determine to peep,  
Nor care if they're peep'd at, as whisking they  
sweep

Along the high road. So good-bye.

### 62. *Worshippers of Fire.*

In several places where the earth is full of combustible matter, there arises a vapour which will burn, like our modern gas-lights. There is a place of this sort in the north of Persia, where are springs of Naptha, a pure and very fine sort of oil. If a hollow cane be stuck in the ground, the Naptha rises into it; and if a light be applied it will take fire, and continue to burn without ceasing, as the Naptha springs occupy the whole of the ground.

A set of people, called Guebres, worship this, which they suppose to be a miraculous flame. What will men not worship, under the influence of superstition and ignorance ! Oxen, monkeys, cats, serpents, flies, and even onions, have thus

been regarded as gods; and rational beings, have bowed down to them. Nay, wooden blocks, and images of men's own making, have been adored. It was so once in England, and would be so again, if the Bible were to be lost from among us, and the Christian religion overthrown. Let us, therefore, be careful to improve the means of piety afforded us, or we shall be worse than the Guebres, who are ignorant of the truth.

### 68. *Game at Ball.*

This game seems to be rendered very difficult by being played by persons on horseback, and while galloping at full speed. Their object is to hit the ball with a short bat, and drive it towards a certain part of the field; which occasions them to stoop almost to the ground, and puts their horsemanship to the full trial. But the more difficult any thing is, the more honour is supposed to be gained by the performance. That such an exercise may conduce to the health and increase the agility of the players, may easily be believed; and this is all which ought to be

expected from play. Honour belongs only to something which is useful in itself, and well performed.

Be active, ye youths, in amusement and play,  
Whatever you do, do it well ;  
Set about it in earnest, be sprightly and gay,  
For then is the chance to excel.

A dunce is a dunce, at his book or his ball,  
The stupid their folly will show :  
The indolent prosper in nothing at all ;  
Nought do they, or love they, or know.

Yet, softly, you youngster, so proud of your skill  
At trapball, at marbles, or kite ;  
These wonderful feats, but mere trifles are still ;  
Let usefulness join with delight.

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## ARABIA. I.

Arabia lies between the Persian Gulf and the Red Sea, and comprises a considerable extent of country, which varies much in the climate and soil: part of it is named the Desert; part of it, the Stony; and the southern part is called the

Happy, because the soil and produce are peculiarly good.

The greater part of the Arabians, called Bedouens, are wanderers; living in tents, several families together, and changing their abode as they happen to want better pasture for their flocks, or as they see some prospect of gain by plunder; for if they are but able, they will rob without remorse or hesitation all that travel through their country. It was in this land that Ishmael, the son of Abraham, settled; of whom it is said, "he shall be a wild man; his hand shall be against every man, and every man's hand against him:"—a character which is not less descriptive of these his descendants.

The superior Arabs dress in a costly manner, especially about the head; wearing many caps, one over another, the outer ones being fringed, and embroidered with silk and gold. The common people wear but one or two caps, and go almost naked.

#### 64. *The Arab and his Goat.*

An Arab had taught his goat to gather all his feet close together, and stand upon the top

Persia 2.



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W

of a pile of wooden pieces, all loosely placed one upon another ; and by exhibiting the animal in this situation he used to obtain small pieces of money from the spectators.

### 65. *Mount Sinai.*

Near the top of the Red Sea, on the Arabian side, is a very mountainous tract of country, through which the Israelites travelled, under the conduct of Moses; as we read in the book of Exodus. Among these mountain peaks, rises that of Sinai, rendered so famous by God's descending upon it in fire, to give his law to Israel. Ever since that time, the spot has been esteemed sacred ; and even the Arabs, who dwell around, or who travel near it, hold it in the highest veneration.

Of the two higher points which appear in the view, that at the left hand is Horeb, and immediately adjoining appears Sinai. The building in the middle is a convent, where some monks of the Greek religion constantly reside. There is a door to it, but it is kept constantly shut, for fear of the plundering Arabs, except when their bishop visits the place. At other times, whoever comes,

or whatever provisions arrive, must be drawn up in a basket to the top of the building. This convent is built on the spot supposed to be that in which God appeared to Moses in the burning bush. There are many other spots about the mountain which are held in high veneration, on account of wonders supposed to have happened in them. But all these, as fixed upon hundreds and thousands of years after the events, can have no certainty; they are the mere conjectures of superstition. Indeed, could men ascertain the exact spot where God gave the Ten Commandments, it would be of no avail to those who are daily breaking them.

#### 66. *Pilgrims at Mecca.*

Mahometanism is a false religion, which is very widely diffused in Asia and Africa. Mahomet appeared about 569 years after Christ, when the Christians in those quarters of the globe were sunk in ignorance and vice, and therefore God permitted this impostor to become a dreadful scourge to them. He gave out that he was a prophet sent from God, not only to declare his

will like other prophets, but to force mankind to comply with it. Accordingly, he by degrees raised an army, and, wherever he went, slew with the sword all who did not instantly acknowledge him. By dealing out temporal death on all who opposed him, and by promising eternal life to all who fell in battle whilst fighting for him, he made rapid progress among a people who, though called Christians, had but little of the knowledge, and less of the love, of true religion left among them.

Mecca is the city where Mahomet was born ; and he ordained, as a precept of his religion, that every Mussulman should make a pilgrimage thither once in his life. There is a grand mosque built there, the dome of which is covered with gold. It has a hundred gates, with a window over each ; and the interior is magnificently decorated with beautiful tapestry and gilding. Once a year, numerous caravans of pilgrims, consisting of many thousand persons from the Mahometan countries, from Morocco on the west of Africa to Persia in the centre of Asia, arrive to worship the prophet and kiss the black stone, which, they assert, the angel Gabriel brought down from heaven.

## ARABIA. II.

67. *Bedoween Tents.*

The Bedoween, or wild Arabs, never dwell in cities or houses; they would think their freedom gone if they did. Indeed, they are free enough in the deserts, which they inhabit in companies or tribes. Their only dwellings are tents, which they can remove at pleasure; and their riches consist chiefly of their flocks and herds, especially of their camels and horses. The Arabian horse is extremely beautiful, courageous, and hardy; and is brought up as tenderly as any child of the family. The tents of the Bedoweens are covered with goat's hair, and can soon be set up, wherever they find sufficient herbage for their flocks.

Though these Arabs are apt to plunder all they can overcome, yet they are very hospitable; and if a traveller claim their protection, and behave himself prudently, he will find them very friendly.



# Arabia I



### 68. *Internal Apartment.*

Although the greatest proportion of the Arabs are wild wanderers, like the Bedoweens just described; yet in the southern and more cultivated provinces, there are many splendid dwellings and well-inhabited cities.

Some of their apartments are very grand, hung all around with looking glasses, and the ceiling covered with ornaments, and gilding. They are also surrounded with low sofas richly embroidered, and the floor is spread with elegant carpets. Sometimes a small fountain plays in the middle of the room, and its coolness is very refreshing in that hot climate.

The houses are always so contrived, as to place the women's apartments behind, and out of sight. Those who are not rich enough to have separate rooms for them, upon entering with any stranger will cry out "retire!" upon which they all hide themselves, and are not seen by the husband's most intimate friends.

And so, as the Bedoweens love to be free,

They roam in the desert, and couch in a tent;

This is paying for freedom a terrible rent:—



A house, and a parlour, and garden, for me,  
Neat, cleanly, and fit for good people to see ;  
With friends, and relations, then I am content.

Yet, to send my dear wife, and my daughters away,  
When a friend comes to see me, I think rather rude,  
Unless they were slatterns, or would not be good ;  
I'd rather, in such a case, tell them to stay,  
Since female society, temp'rate and gay,  
Would heighten our converse, like spice to our  
food.

### 69. *The Simoom.*

The sand of the Deserts of Arabia, under the influence of a burning sun, becomes excessively hot ; and so, in fact, does the whole atmosphere. Winds blowing over those regions gather this heat, and, if strong, they often raise a sort of cloud of the finer particles of the burning sand, which they carry with them ; and woe to every living thing, man or beast, which happens to inhale it ! Travellers frequently see it at a distance resembling a haze or fog, of a purple hue. As soon as the alarm is given, they turn away from it, and lie upon the earth, with their faces

as close to the ground as possible, that they may not breathe any of it. In this posture they continue till it has passed over them. Sometimes, however, it happens that a caravan is not sufficiently aware, or cannot avoid it in time: in which case hundreds and thousands of persons die in a few minutes, with their horses and camels; for nothing can withstand it.

As o'er Arabia's sandy wilds I haste,  
My agitated bosom throbs with fear,  
Whilst I survey the burning, tedious waste,  
Unmix'd with shade, interminable, drear.

No lion roars, 'tis true; he can't endure  
The fiery sand, nor here can find his prey.  
'Tis solitary, void. Echo is sure  
No bird nor beast will rouse her night or day.

The red sun glares at once; no mountains blue  
Break his first beams, nor tempering vapours rise;  
No shady groves resist, nor sparkling dew:  
Burnt is the ground, and cloudless are the skies.

Such is the fact; but when, arous'd to ire,  
Rises the fierce Simoom, with burning breath,  
That haze, resistless, like a rapid fire,  
Spreads the wide plains with ev'ry form of death.

See, see, ye travellers, the caravan,  
By sands, like ocean waves, deep buried lies :  
The snorting camel sinks ; courageous man  
Vainly opposes, or as vainly flies !

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## SYRIA. I.

Syria is a <sup>general</sup> name for a large and varied tract of country, situated between the river Euphrates and the Mediterranean Sea, and, like the neighbouring countries, entirely subject to the Turks. It contains many important cities; but its population, grandeur, and power, are very inferior to what they were in former times.

### 70. *Palmyra.*

One of the most striking remnants of ancient grandeur in Syria is to be seen in the ruins of Palmyra, once called Tadmor in the Desert, and supposed to have been originally built by Solomon. The ruins which are now in existence, however, must have been erected much later, as

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Syria 1.



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they are in the Grecian style of architecture. Queen Zenobia, who reigned here prosperously, made herself very famous by the long and spirited resistance which she maintained against the Romans ; but she was finally subdued by them ; and from that time the city lost its importance, and gradually fell into decay.

The attention of travellers is principally engaged by the remains of a magnificent building, supposed to have been the temple of the Sun. Here is a colonnade of four thousand feet in length, leading to a noble mausoleum, or mansion for the dead. The columns are of white marble ; and the workmanship is in the most elegant style. Temples, porticos, and broken pieces of architecture, appear on every side. The approach to Palmyra is through a long valley, when, all at once, in the midst of desert sands, this noble object bursts upon the view.

### 71. *Aleppo. The Bazaar.*

This city, to the present day, maintains a respectable rank, for splendour, population, and commerce. The houses, as is usual in oriental



countries, consist of a large square court, surrounded with arcades, chambers, and offices; the outer sides of them, next the street, being dead walls, without any windows. Many foreign merchants reside here in great splendour, being more safe, and more free from insult, than in most cities of Turkey. Aleppo stands on eight hills, on the highest of which is the castle. The whole city may contain about two hundred thousand inhabitants, and is nearly seven miles in circumference.

As the Turkish coffee is excellent, the coffee-houses, which are very numerous, are well frequented, much business being transacted in them. The gardens also are well stocked with trees, which afford a delightful shade, and produce a variety of delicious fruits.

The streets of Aleppo are very narrow, so that the sun can hardly peep into them; and the Bazaars, or places of merchandize, are entirely covered over, though consisting of very long streets, full of small shops, in which all sorts of commodities are exposed for sale.

72. *Damascus.*

This is another fine city of Syria, remarkable for the beauty of the surrounding country. Several delightful streams of clear water flow through the surrounding plain, and add greatly to its beauty and fertility; especially as they ornament and irrigate a great number of beautiful gardens, fill several public fountains, and are led into almost every house. The caravanserais are many of them very grand, having marble pillars surrounding the courts, with fountains in the middle. There is one street which runs straight across the city, well filled with shops on each side. The mosques and bagnios are numerous, and some of them splendid. The castle, where the governor resides, is like a little town, having several streets within itself.

Damascus is now principally important for the skill exhibited by its artizans, in several manufactures. The beautiful linen called damask has its name from hence; and much of it is woven here, and exported to foreign nations. They have also, the art of tempering steel to great perfection; so that many articles of their cutlery are in high request, such as knives, and especially sword-blades, scimitars, daggers, &c.

## SYRIA. II.

73. *Acre.*

This is a sea-port in Palestine, rendered famous, in the times of the Crusades, by several memorable sieges. Here it was that our king Edward I. received a wound from a poisoned arrow: but the poison was courageously and affectionately sucked out by his wife Eleanor.

The fame of Acre has been much increased, in modern history, by the check given here to General Bonaparte ; against whom the place was successfully defended by Sir Sidney Smith and a party of British sailors. The French made several desperate attacks upon it, and lost many men in the attempt. Being disappointed here, Bonaparte was stopped in his progress, and obliged to retreat towards Egypt, whence he had set out to over-run Syria.

A plague of these English ! says Boney, I think,  
 One can't make a dog of them run,—  
 Unless it is after us, then, in a wink,  
 They catch us, as sure as a gun.





73



74



75



Our balls indeed kill them, when hit in the head,  
But then a fresh man takes the place :  
So one's never the nearer for heaps of the dead :  
These tars are an obstinate race.

I've got a good thought, they shall soon cease to  
fight,  
Not a musket or cannon shall play ;  
Disappointed and idle—a new sort of sight—  
I'll make them,—for I'll run away.

#### 74. *Tyre.*

This city was once famous for its commerce, and may be considered as the London of Solomon's time, when Hiram ruled there ; and long afterwards, as appears from the 27th chapter of Ezekiel, which gives a splendid account of the commerce, riches, and pride of Tyre. The 26th chapter threatens the city with destruction, which has been remarkably fulfilled. Verse 14 says, " I will make thee like the top of a rock ;  
" thou shalt be a place to spread nets upon ;  
" thou shalt be built no more." This is an exact description of the present state of Tyre, that once famous emporium for all the treasures of the then known world. Modern travellers

find there only a few wretched fishermen, who spread their nets on the rock to dry them.

Proud Tyre was once the mistress of the seas,  
Her mariners were skilful, num'rous, bold ;  
Her merchants princes ; luxury and ease  
Produc'd much pride, as well as pearls and gold.

Tyre was the London of those early times,  
She rul'd by commerce, gain'd her power by trade :  
None like her then for wealth, for pride, for crimes ;  
None like her now, a heap of ruins made !

May London, rich like Tyre and ruling wide,  
Her fate escape, nor in her ruin share :  
Tho' now immers'd in luxury and pride,  
May she be saved through piety and prayer !

### *75. Marriage of the Sea and Land Waters.*

When Alexander the Great laid siege to Tyre, that city stood on an island. He therefore brought earth and sand to fill up the part of the sea between it and the main land, thus joining the city by a narrow isthmus to the con-

inent. On this narrow slip is built the village of Sour; and Tyre itself is not inhabited, but lies in ruins. Just outside the city is an old tower, containing some wells of excellent water. About the month of October this water becomes thick and unpleasant; the inhabitants therefore assemble, and bring several pitchers of sea water which they cast into the wells, when they soon become clear again. This custom is observed as a sort of festivity with music and dancing, and is called the marriage of the sea and land waters.

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## THE HOLY LAND. I.

This country, the ancient Canaan, was called Palestine, from the Philistines who once inhabited its coasts. More lately it had the name of Judea; and, as being the country where the temple of God was built, and where our Saviour resided, wrought his miracles, and at last suffered death, it has obtained the appellation of the Holy Land.



This country is not very large; being only about one hundred and seventy miles in length, and in some parts not fifty in breadth. It is by nature fruitful, and once supported a great population; but it is now in the hands of an ignorant and indolent people, who, being greatly oppressed by their Turkish masters, do not cultivate it; so that it is in many parts almost a desert. The population also is thin, poor, and miserable.

### 76. *The Dead Sea.*

Entering Judea on the south, we come to the lake of Sodom, or the Dead Sea; into which the river Jordan empties its waters. This sea, or lake, occupies the place where once stood Sodom, and those other cities of the plain, which God for their wickedness destroyed by fire from heaven, as we read in the book of Genesis.

There is a sort of pitch thrown up by these waters, called asphaltum, which is peculiar in its kind, and of great service in the arts.





77. *Mount Tabor.*

This hill stands by itself, in the middle of a large plain ; and at a distance exhibits a very remarkable appearance.

It is thought that on the top of this mount our Blessed Saviour was transfigured, and appeared in glory, having Moses and Elijah talking with him, as seen by the three disciples, when there came a voice from heaven, saying, "This is my beloved Son, hear him !" Matthew, chap. 17.

The soil of this mountain is very fertile, but it is inhabited by Arabs; and the surrounding country is much infested by warlike tribes, who are continually quarrelling with each other, and render it unsafe for travelling.

Tabor, if on thy spiry height  
The Saviour, cloth'd in splendid light,  
Put on awhile his heavenly robe,  
Whilst dwelling on this earthly globe ;  
While Moses and Elijah bow'd  
Amid the bright, the heavenly cloud :—  
Yet what avails it ? thou art still  
A common spot, an earthly hill !

Soon was thy glory pass'd and gone,  
Which once with heavenly brightness shone.  
Oh ! may I see his face divine  
On Zion's heavenly mountain shine.  
In brighter glory there he lives,  
And thence the best of blessings gives :  
There those who love him ever see  
His all-resplendent majesty.

### 78. *Sea of Galilee.*

This name is given to a lake through which the river Jordan runs. It is about twelve miles long and five miles wide ; and is said to contain abundance of fish. It is sometimes called the Sea of Tiberias, from a principal city built on its shores. In its neighbourhood lived Peter, Andrew, James, and John, who were fishermen, before our Saviour called them to be apostles. In the neighbourhood of this lake also Jesus frequently preached, and performed his stupendous miracles ; and on its borders he appeared to some of his disciples after his resurrection.

## HOLY LAND. II.

79. *Grotto at Nazareth.*

Although seas, and rivers, and natural caverns, may remain the same for ages ; yet it is easy to conceive that a common dwelling-house cannot last long. There is a cavern in Nazareth, which, though ornamented with arches and pillars of a comparatively late date, is confidently asserted to have been the kitchen of the Virgin Mary ; and a pillar in one part of it is said to have been broken by the Angel, when he announced to Mary that she should bring forth the long-promised Messiah. As the monks get money for showing these things, they will not give up the imposition, though so very palpable. Thus, when the mind is engrossed by objects of false piety, and misled by superstition, it will adopt almost any absurdity as a matter of fact.

80. *Jacob's Well.*

The Evangelist John informs us that our Lord conversed with a woman of Samaria, who came to draw water from the well which Jacob had once used, having purchased the piece of ground of the inhabitants when he was a sojourner in the land, (see Gen. xxxiii. 19.) and which he afterwards gave to the children of Joseph. This is near the city once called Sychem, or Sychar, but now called Naplousa; and is much honoured by the present inhabitants. A church was formerly erected over this well, as was the custom over every spot ascertained, or supposed, to have been marked by the Saviour's presence or actions. There now remains, however, only a vault of stone over the well, the mouth of which is covered with a broad flat stone, as is usual in oriental countries.

81. *The River Jordan.*

This river rises in the mountain of Lebanon, and runs on the eastern side of Judea, through





79



80



81



Holy land 3.



82



83



84



the Lake of Tiberias, or Sea of Galilee, till it is finally lost in the Dead Sea, after a course of about a hundred miles. It is small in winter; but when the summer melts the mountain snows, it rises and overflows its banks. This river is famous in Scripture history. Its waters stood up in a heap, leaving the channel dry for the children of Israel to pass over into Canaan, under the conduct of Joshua. And in later ages its shores were rendered memorable by the ministration of John the Baptist, and by the abode of his Divine Master.

The banks of this river are now so much infested by the plundering Arabs, that travelling thither is very dangerous. Those pilgrims who visit Jerusalem year by year, sometimes two thousand together, are escorted to the Jordan; where many bathe, who thereby obtain at least something to talk of when they return home.

## HOLY LAND. III.

82. *The Church of the Holy Sepulchre.*

At every step, while travelling in Judea, we meet with the laborious and expensive attempts of superstitious zeal, to point out and ornament the spots to which the sacred history refers. An all-wise Providence, however, has permitted time, and wars, and ferocious enemies, to obliterate every mark by which such spots might have been accurately ascertained. But as Helena, the mother of the Emperor Constantine, offered great rewards for the discovery of such places, there were persons who resolved to obtain the money, and who therefore fixed upon such spots as appeared most likely, insisting that they were the identical places.

It was not likely that a place so important and remarkable as the sepulchre in which our Lord was laid, should not be sought after. A place was accordingly found, which was called Calvary; the sepulchre was declared to be disco-

vered, and a church was built over it, to mark the situation. An opportunity has been thus afforded of imposing upon pilgrims who visit Jerusalem ; and a ridiculous farce is acted every year, at the time of Easter, by which much money is gained by the monks who carry on the deceit. The church which surrounds the supposed tomb was, some years ago, partly consumed by fire.

### *83. Destruction of Jerusalem.*

When our Lord was upon earth, he foretold the utter destruction of the city, whose inhabitants so impiously rejected the Messiah ; persecuting, and at last putting him to death, by the painful and shameful mode of crucifixion.

Accordingly, about forty years after his death, the Jews, by rebelling against the Romans, provoked them to come with a great army, under Titus ; and after a long and ruinous siege, the temple was burnt, the whole city was rased to the ground, and all the inhabitants who remained were made slaves.

When Pilate said he was clear from the blood of Christ, whom he perceived to be an innocent

person; the Jews cried out, "His blood be " on us, and on our children!" This execration was awfully fulfilled when Jerusalem was destroyed; and is still fulfilling, as the Jews have never been able to regain possession of their own land, but have been dispersed all over the world, a despised, persecuted, and suffering people. Yet they are not lost among the nations, but are kept distinct; as by a standing miracle, to prove the truth of the Christian religion, and hereafter, in their conversion to Christ, to show his Divine power and mercy, in their happy restoration.

#### 84. *Modern Jerusalem.*

About sixty years after that destruction of Jerusalem, which has just been related, the Roman emperor Adrian built a new city; not exactly where the former one stood, but near its ruins: not for the Jews, but for his own honour; for the Jews were forbidden to enter the city, or even to look towards it. To mortify them the more, he carved the figure of a swine on one of the gates, and erected temples to Jupiter and Venus. But, when the Emperor Constantine

professed himself a Christian, these defilements were removed; and his mother Helena spent much money in building churches in it for Christian worship.

Jerusalem was afterwards taken, plundered, and ruined, several times by the Persians, the Saracens, the Crusaders, and lastly by the Turks in the year 1217. These have kept possession of it ever since, and now forbid Christians to visit many parts of it, and make them pay for the liberty of seeing such as they do permit. They have built a superb mosque upon the mount where Solomon's Temple is supposed to have stood; and into that mosque none but a Mahometan must presume to enter, upon pain of death.



## CONCLUSION.

---

Various sorts of men we see,  
 When we Asia look around.  
 Diff'rences of great degree  
 In their shapes and minds are found.

Dark-complexion'd some, or fair ;  
 Short and squabby, tall and straight :  
 Some have smooth, some curly hair,  
 Some a bald, or shaven pate.

Northern nations, cloth'd in fur,  
 Scarce from brother brutes are known ;  
 Half the year they rarely stir,  
 Prison'd in their frozen zone.

Gayer India's broiling sun  
Tans the native, half undress'd ;  
Languishing, he sleeps at noon,  
By the light and heat oppress'd.

China's winking working sons  
Crowd the junks, and crowd the land ;  
While the nimble Tartar runs  
O'er his plains, and spurns command.

Some beneath the spicy grove  
Rest, if serpents rest allow ;  
Some to climb the mountain love,  
Or skate o'er their plains of snow.

Various tastes to various soils  
Providence thus kindly suits ;  
Each prefers his own, and smiles  
At the other's choicest fruits.

Yet whate'er variety  
Man may show in varied climes ;

One sad likeness still we see,  
Every place abounds with crimes.

Sin abounds in every soil :  
While religion, noble cure,  
Scarce is seen, or heard, the while,  
All is false, absurd, impure.

Satan, worst of foes to man,  
Rules the people with his nod ;  
Snatches from them, if he can,  
All that leads to truth and God.

Man may worship ;—let him bow,  
Let him gods and idols find.  
Satan cares not where or how,  
If he blinded keep the mind.

Indians love their Jaggeraut,  
Samoieds to Cachams pray ;  
Here the human Lama's sought ;  
There Mahomet leads astray.

All alike beguile the soul,  
Which the great Creator gave :  
None on earth can sin control ;  
None can pardon, none can save.

Though in Asia first began  
True religion's light to burn ;  
Cheering, guiding light to man,  
When the rebel longs to turn—

Now, alas ! its feeble rays  
Scarcely gleam on age or youth ;  
Error's dull and smoky blaze  
Hides the lovely form of truth !

Oh, what mercies we enjoy !  
We the book of God possess ;  
And our bibles may employ,  
Every evil to redress.

Whilst o'er Asia, then, I rove,  
And survey their rites abhorr'd :

This will make me Britain love,  
Jesus, and his holy word,

On that word may I rely,  
To him may my youth be given ;  
Then, wherever I may die,  
I may hope to live in Heaven.

FINIS.

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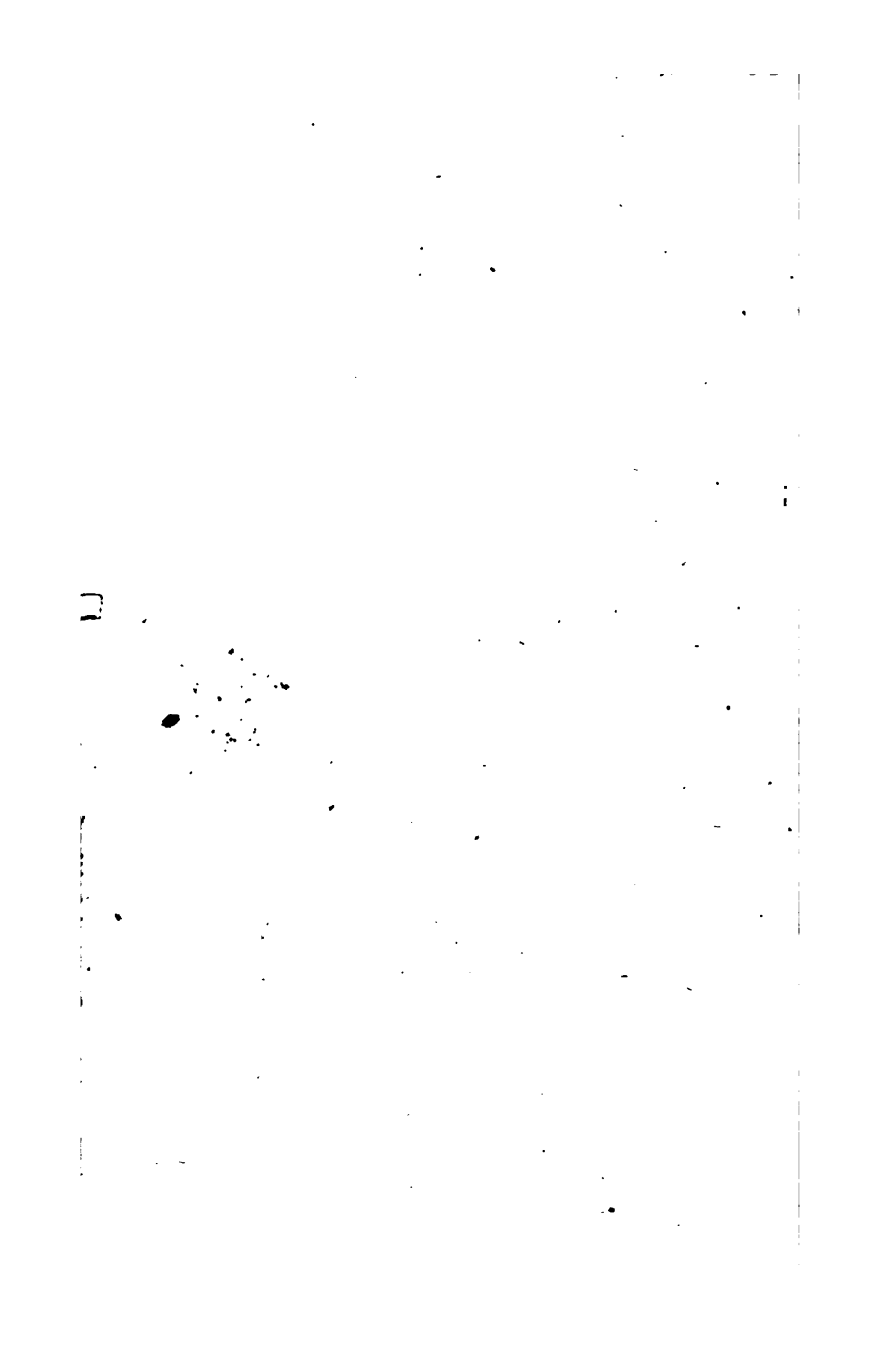
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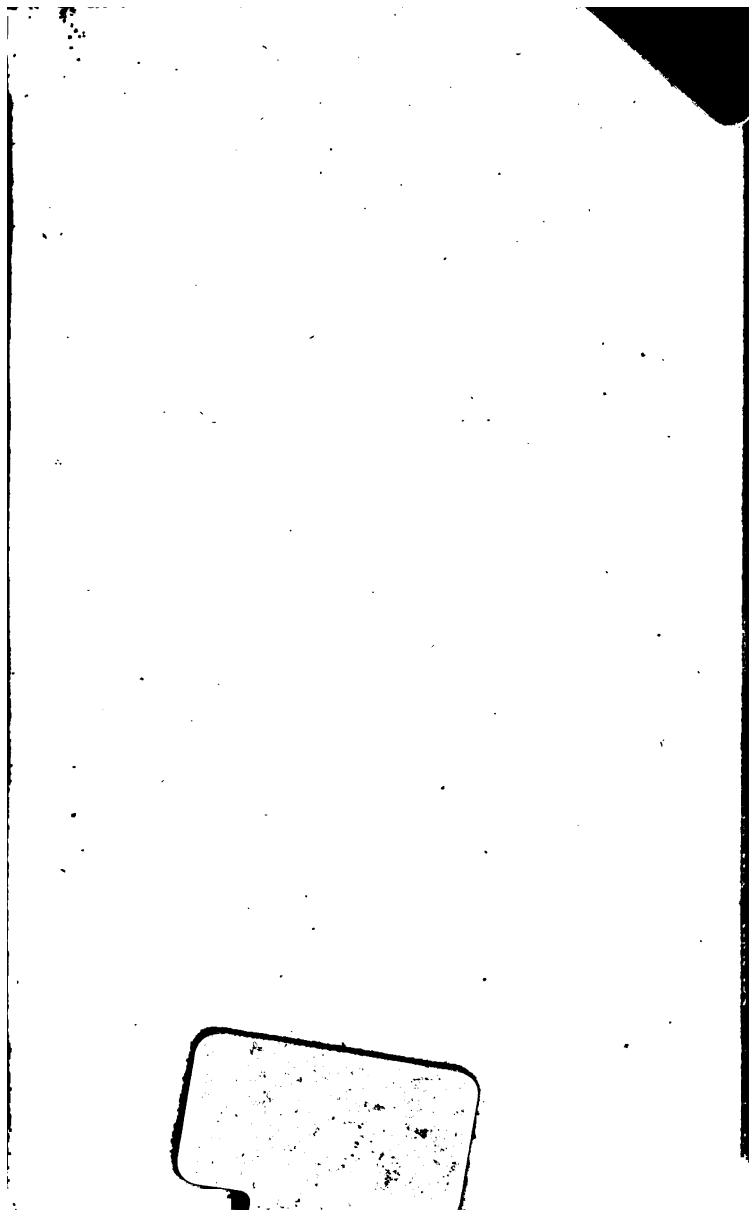
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